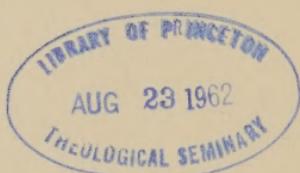


ROBERT STUART
and
His Descendants

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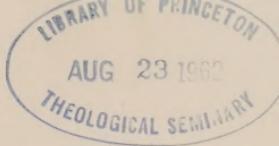
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Sanders, Robert Stuart.
The Reverend Robert Stuart,
D. D., 1772-1856



REVEREND ROBERT STUART, D. D.

From a portrait by General Samuel Woodson Price. The portrait is in the possession of his great grandson Robert Stuart Sanders. General Price was a step grandson of Robert Stuart.





THE REVEREND ROBERT STUART, D.D.

1772 — 1856

A Pioneer in Kentucky Presbyterianism and His Descendants

BY

Rev. Robert Stuart Sanders, D.D.

Author of

Louisville Presbyterian Theological Seminary

Walnut Hill Presbyterian Church, etc.



The Dunne Press
Louisville, Kentucky
1962

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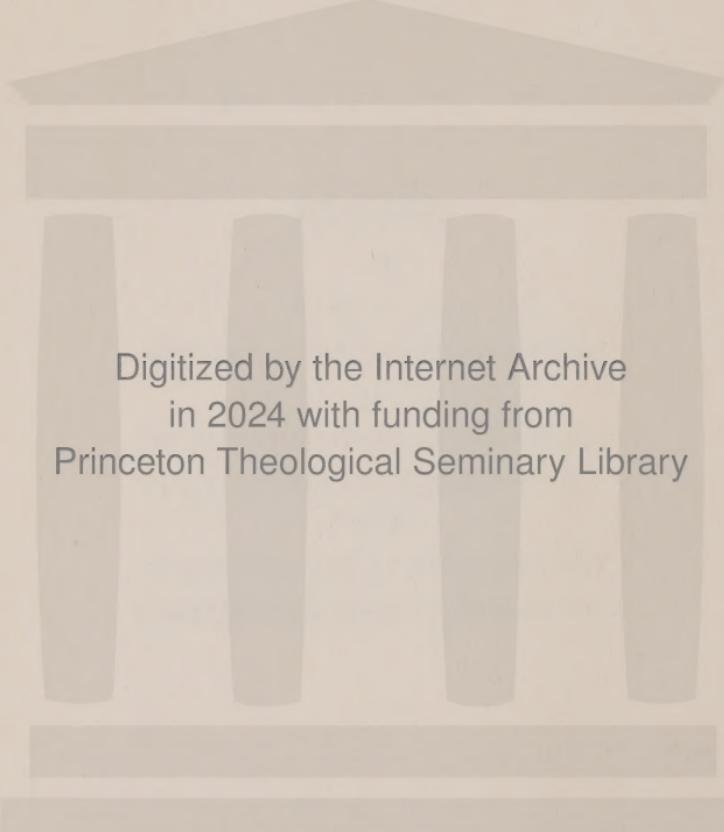
by

Robert Stuart Sanders

471 West Second

Lexington, Kentucky

DEDICATED
TO
MRS. MARGARET SCRUGGS CARRUTH
A
GREAT-GREAT GRANDDAUGHTER OF
REVEREND ROBERT STUART, D.D.
AND
THE FOREMOST LIVING AUTHORITY
CONCERNING OUR STUART FORBEARS



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PREFACE

WHY THIS SKETCH WAS WRITTEN

From childhood I have heard about Robert Stuart. My mother remembered him and frequently spoke of him. He impressed her with his piety.

While I was in the Seminary, the Walnut Hill Church became vacant, so on November 15, 1903, I paid my first visit to that historic church. On June 19, 1904, I was ordained and installed pastor of the church and one of the ministers who assisted in my ordination was Rev. Robert Andrew Irvin who was baptized in the Walnut Hill Church by Rev. Robert Stuart, November 7, 1841. So I felt I had some close ecclesiastical relation with my great grandfather, Robert Stuart, whose name I bear, when Mr. Irvin's hand was laid upon my head. During my ministry at Walnut Hill I heard much about him.

After an absence of thirty years from Kentucky, I returned to Kentucky to become interested in the history of the Presbyterian Church in Kentucky. In the church records I saw Robert Stuart's name frequently mentioned. I soon realized that he had played an important part in the Presbyterian Church in the early days.

While Robert Stuart was still living, Dr. William Sprague published his great work "Annals of the American Pulpit", in twelve volumes. The sketches of only deceased ministers were included. Robert Stuart contributed several sketches for this work. Most of those who had shared the work with him in the Presbyterian Church in Kentucky had their sketches included in this work, Robert Stuart, still being alive at this date, had no sketch in this book. This is a belated tribute to one who wrought manfully and well in those early days. It is hoped that his descendants will derive some inspiration from reading this sketch of one who served God so well in the past.

Robert Stuart Sanders
471 West Second
Lexington, Kentucky
April 15, 1962

ACKNOWLEDGMENT

The data for a book come from many sources. Many people have furnished facts for this book. I am principally indebted to the following:

Descendants of Robert Stuart who have furnished records of their families, Presbyterian Historical Society, Philadelphia, Pennsylvania, Presbyterian Historical Foundation, Montreat, North Carolina. Mrs. Margaret Scruggs Carruth has been especially helpful. Dr. J. Winston Coleman, Jr., has furnished several pictures. Many others too numerous to mention.

To Mrs. Richard Carroll Barbee, Jr., I am indebted for typing the manuscript.

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JOHN STUART THE REVOLUTIONARY SOLDIER

John Stuart was born in Ireland and was brought in infancy to Virginia by his parents. He was born in 1740, and died in Rockbridge County, Virginia on April 8, 1831.

He fought as an officer in the battle of Guilford, under General Nathaniel Greene. See "Annals of Augusta County, Virginia", by Joseph Addison Waddell, pages 370-372.

See also the records of Stuart Sanders No. 2692, and of Robert Stuart Sanders No. 47883 of the Sons of the American Revolution.

Chart of Descendants

ROBERT STUART'S DESCENT FROM ROBERT BRUCE, SCOTLAND'S GREATEST KING WHO RULED AS ROBERT I.

Gilbert de Clare.

Isabel de Clare married Robert de Brus, son of Robert, son of Robert, son of Adam, son of Robert, son of Robert de Bruce (Burke Genealogical & Heraldic Dictionary, p. 361.) (1854 ed.).

Robert de Brus, Earl of Annandale and Carrick, m.

Lady Christian Bruce married Gratney, 11th Earl of Mar, son in direct descent from Martacus.

Donald, 12th Earl of Mar, married Isabel, only dau. of Sir Alexander Stewart of Bonkill.

Margaret, Countess of Mar, married 1st Wm. Earl Douglas. (ibid. p. 659).

James, Douglas & Mar. married.

Sir William Douglas of Drumlanrig, married Elizabeth, dau. of Sir Robert Stewart of Durisdeer.

Sir William Douglas of Drumlanrig, married Jane, dau. of Herbert Maxwell, of Carlaverock.

Sir William Douglas of Drumlanrig, married Margaret, dau. of Sir William Carlisle, of Torthorwald.

Sir William Douglas of Drumlanrig, married, whose great, great grandson (14, 15, 16, 17) was

James Douglas, Earl of Drumlanrig, married Mary, eldest (and the line continues), dau. of John, Lord Fleming.

William Douglas, Earl of Drumlanrig, married Isabel, dau. of Mark, 1st Earl of Lothian (ibid. p. 423).

Lady Christian Douglas of Drumlanrig, married Sir Alexander Stewart, of Carlies. (ibid. p. 423).

Sir Alexander Stewart, of Carlies, married Grisel, dau. of Sir John Gordon, of Lachinvar.

Sir James Stewart, 2nd Earl of Galloway, married Nicholas, dau. of Sir Robert Grierson and (ibid. p. 423 and p. 176).

Alexander Stewart, who succeeded his uncle as Lord Avendale, father of

Andrew Stuart, Lord Avendale.

Andrew Stewart, Lord Avendale, exchanged his barony with Sir James Hamilton, for that of Ochiltree, 1542/1543.

Andrew Stuart, "Good Lord Ochiltree" died 1592.

Andrew Stuart, Lord Ochiltree sold Ochiltree to his cousin, Sir James Stewart of Killeith, and was created, 1619, Lord Stuart, of Castle-Stuart, in County Tyrone in Ireland, married Margaret, dau. of Sir John Kennedy of Blairquhan.

Andrew Stuart, Lord Ochiltree.

Robert of Irry, Col. in army, married Jane, dau. of James Richardson, Esq., of Castle Hill co., Tyrone, Ireland. Died 1662.

Robert Stuart, died 1686, leaving an only son.

Andrew Stuart, died 1715, (leaving "with other issue", a son and heir, married Eleanor, dau. of Robert Dalloway, of Bellshill Co., Antrim, Ireland). (Burke's Peerage) (Lodge's Peerage, Vol. 6).

Alexander No. 20, called by Sir Andrew Agnew in his book "Hereditary Sheriffs of Galloway", 1st. edition, p. 435, "Alexander son of the "Last Laird of Castle-Stewart" in the following connection 'It may be of interest to state that Col. Wm. Stewart is represented by Gen. J. E. B. Stewart, the dashing cavalry commander of the American Confederate States, there snelt "Stuart," whose immediate ancestor was Alexander, son of the "Last Laird" of Castle Stewart'. Col. J. E. B. Stewart, brother of John, Andrew of Paxtang, Pa., and David Stuart, (progenitor of the Stuarts of Greenbrier, Va.).

John Stuart emigrated to Pa. in 1740, to join his brothers, Andrew and Archibald, bringing with him his wife and infant son, John; and his brother Archibald's wife, Janet Brown, and her two children, Thomas and Eleanor Stuart from Co. Tyrone, Ireland. (Walker Family by Emma Siggins White, pp. 32-55) came in 1732; and both families went to Augusta County, Va., to settle. John Stuart married Mary Shaw, daughter of John Shaw of the Braid Parish of Camcastle in County Antrim, Ireland of the House of Souchie. John Stuart died 1782 in Augusta Co., Va. (ibid. Vol. 1, p. 362). Justice of Augusta County, Virginia. Lived on tract known as "Borden's Tract, or land", purchased of Benj. Borden, Sr., in 1748/9 (ibid. Vol. 2, p. 273) (deposition of only son, John Stuart).

John Stuart, born in Ireland brought over in arms, 1740, married Elizabeth, dau. of Capt. James Walker, (ibid. Vol. 2, p. 267, 273). John Stuart was Capt. in Revolutionary War (ibid. Vol. 2, p. 3, 496; Vol. 1, p. 537).

Rev. Robert Stuart, D.D. born Aug. 4, 1772; died Aug. 5, 1856.

International Society of Daughters of Barons of Runnemede.

Founded by Mr. Robert C. Hogan

Magna Charta Ancestor of Applicant, Richard De Clare

Gilbert De Clare.

Letter from John Stuart to his son, Robert Stuart 1803

Rockbridge 9, 11th 1803

Dear Son

This will inform you that we are well at present for which we have reason to be thankful I have been lame all last winter with a pain in my loin but I am got well of it since the spring. We have not heard a word from you since Mr. Brown came from you, I begin to think you have forgot that you have two old Parents in Rockbridge I wish you to wright to us the first opportunity. I had a letter from your brother James this Spring they were well. Joseph Moore is indettet to me 25 pounds, 11 shillings and 9 pence that I had to pay to Joseph Bell by being bail for him I give it to you if you can get it from him he perhaps will be for paying you in trade. but get the mony if you can it is the best trade I have sent you and order on him if he does not pay it on the order let me know and I will send you the Bond that you may bring suit apply to Shortty

Markets are verry dull produce low whisky not more than 3/3 at Richmond mony scarce with us. crops but indifferent.

Your Brother John has got another son the friends and neighbors are all well Your Cousin Walker Kelso is married to a Miss Sally Chapman, sister to John Kelso wife your Brothers send there compliments to Mister Stuart let me know if you are moved to your own place No more at present but remains your affectionate father

John Stuart

107

Chlorophyll a

which are very dull produce less which is not more than 1/3 of
Richmond many bears with us crops but indifferent
our Brother John has got a rather fair the friend and
ours are all well your Cousin Walter Riles is married
to a Mrs. Sally Chapman sister to John Riles your Brother
sends here Compliments to Miss Stewart let me know if you are
willing to your own Riles no more at present but remains your
affectionate father

Spain, 1941

Letter from Captain John Stuart to his son, Rev. Robert Stuart in 1803.

Abstract of Will of Captain John Stuart, Rockbridge County, Virginia

1. "Imprint: I desire—All lawful and just debts paid."
2. "Gives to beloved wife, Elizabeth—negro woman named Dinah, her daughter named Sucky, a gray mare, the whole of household and kitchen furniture, 100 pounds of money to be freely enjoyed by her. Gives during her lifetime the free and entire use of 2 rooms adjoining each other with fireplaces in the east of my house. I direct and require my son, Walker, to furnish table and everything necessary for her comfort."
3. "To my son, James, who has received a portion of his estate and is in easy circumstances, I do not think it necessary or proper to give anything."
4. "To my daughter Mary Walker—a negro boy named Tim, & 100 lbs."
5. "To my son John, his bond for 91 lbs. fourteen shillings and 3 pence, given to me on the 14th of Oct. 1807 and due on 1st Jan. 1812 with all interest."
6. "To my son Robert—100 lbs, less notes due me."
7. "To my son Hugh—negro boy named Sam and negro girl named Phoeby, and I direct my son Walker to pay him 110 pounds."
8. "To my son Alexander—a negro woman named Jin, her child, Fanny, and her child, Mariah, and 90 lbs."
9. "To my son Walker, his heirs and assigns forever, all that tract or parcel of land on which I now live, with all the appurtenances, privileges and advantages thereunto belonging, I give to him likewise and to his heirs a negro boy, Andrew, negro boy, Bill, negro man, Cush. My still, vessels, my wagon, farming utensils of every description and all my iron tools, with all my stock of horses, cattle, sheep and hogs.
"But whereas the proportion of estate to Walker is greater than others, to make it more equitable, I direct him to furnish table to his mother and to pay to his sister Mary Walker and other legacies to his brothers mentioned before."
10. "Whatever remains after this and expense of funeral I give to my sons Hugh and Alexander, providing it is not over 100 lbs. and the over plus to my son Robert."
11. "Lastly, I do hereby constitute and appoint my sons, Hugh and Walker, and my friend the Rev. Sam Brown, executors of this my last will and testament, hereby revoking and annulling all other and former wills or testaments by me heretofore made."
12. "In witness whereof I have hereunto set my hand and official seal this 22nd day of Jan. in the year of our Lord 1817."

Witness:

Alexander Walker
James Walker
John Walker

Signed—
John Stuart

"Codicile to my last Will and Testament dated January 11, 1817. Whereas, God has still spared by life and preserved me in the full power of all my mental faculties, I have determined on mature deliberation, in consequence of several changes which have taken place since the making of my Will the date inserted to make the following additions.

"In the first place it is my present Will that my son Walker or his heirs shall be entirely exonerated acquitted and discharged from paying legacy of 1000 dollars to my two sons Hugh and Alexander and my daughter Mary and they or their heirs shall never have any claims against him. In consequence of any devise formerly made by me.

"In testimony whereof I have hereunto affixed by hand and seal this 11th of January, 1826.

Signed
John Stuart

Joseph Walker
H. H. Wardlow
James Morrison

(John Stuart died April 8th, 1831.)

(This will of John Stuart was probated on September 5, 1831 and recorded in Will Book No. 7 at page No. 40. County Clerk's Office County or Rockbridge Lexington, Virginia)



Rev. William Graham for many years was Rector of Liberty Hall Academy, now Washington and Lee University. Robert Stuart was one of his pupils.



Ruins of Liberty Hall Academy which was erected primarily in 1794 for William Graham's students in theology. Robert Stuart received his theological training under Graham in this building.

Rev. Robert Stuart, D.D.

Birth and Ancestry

There arrived in Lexington, Kentucky, in December 1798, a young man twenty-six years of age and six feet four inches in height, a scion of an illustrious family, who for fifty-eight years was to play an important part in the Presbyterian Church in Kentucky. He brought with him a diploma from Liberty Hall Academy, now Washington and Lee University, and a license from Lexington Presbytery to preach the gospel. His name was Robert Stuart.

The name Stuart had been a familiar one for centuries in Scotland and in Ireland.

The Stuart Kings

Alan, son of Flahald, a Norman, accompanied William the Conqueror into England and obtained by his gifts, the lands of Oswestry in Shropshire.

His second son, Walter, passing into Scotland in the service of David I, had large territorial possessions conferred upon him by that monarch, along with the dignity of Steward of Scotland, which became hereditary in the family and was assumed by his descendants as a surname; some branches of the house, when spelling began to be considered, modifying the orthography to STEUART, or the French form, STUART. For seven generations the Stewardship continued to descend without a break from father to son.

Walter, the sixth Steward, occupies a conspicuous place among Bruce's companions in arms. He was one of the leaders of Bannockburn. His marriage to Marjorie, Robert Bruce's daughter, eventually brought the Crown of Scotland to his family. His son, by Marjorie Bruce, Robert, seventh high Steward, on the death of his uncle David II, in 1371, ascended the throne as Robert II of Scotland, and died in 1390. He was succeeded by his son Robert III born about 1340, whose baptismal name was John but assumed the name of Robert upon his accession to the throne, died 1409. Robert III's son was James Stuart I, born 1394, died 1437. Robert II's son Robert of Monteith, died 1419, was the father of Murdac second Duke of Albany from whom in lineal descent came Andrew second Lord Ochiltree whose grandson Andrew was created Lord Stuart, Baron of Castle Stuart in County Tyrone, Ireland, in 1619.

The ancestor of the four Stuart brothers, Archibald, Andrew and John and David who came from Ireland to Pennsylvania and later to Virginia between the years 1725 and 1745, was this Andrew Stuart, Lord Ochiltree, founder of Castlestewart in County Tyrone, Ireland. Andrew, the eldest of the four immigrant brothers from Ireland to America, settled in Poxteng, Pennsylvania, where he and his wife, Mary, daughter of Lord Dinwiddie, lie buried. Archi-

bald married in Ireland, Janet Brown, sister of Rev. John Brown the famous pastor of the New Providence Church in Rockbridge County, Virginia. David, the third brother, married in Virginia, Margaret Jane Lynn the widow of the famous Captain John Paul Jones of Augusta County. They were the parents of Captain John Stuart, known as "Captain John Stuart of Greenbrier" to distinguish him from his first cousin "Captain John of Bordon's Tract" of Rockbridge County. The fourth brother was John who married Mary Shaw daughter of John Shaw "of the Braid" Parish of Camcastle in County Autrim, Ireland of the House of Souchie. They came to Borden's Tract in 1740 bringing their only child, a son, John, an infant in arms.

Judge John Stuart, Rockbridge County, Virginia, Our First Stuart Ancestor In America

In the 1930's Mrs. Margaret Scruggs Carruth, of Dallas, Texas, a great, great granddaughter of Robert Stuart, accompanied by her son, Walter Scruggs, visited the valley of Virginia.

In Lexington, Virginia, Mrs. Scruggs was joined by her cousin, Mr. Stuart Moore, a great grandson of Robert Stuart. Mr. Moore was a prominent attorney in Lexington and was experienced in locating deeds, wills and marriages in Augusta and Rockbridge Counties in which the Stuarts and Walkers had resided.

Below, Mrs. Scruggs has given the results of her findings about her immigrant Stuart and Walker ancestors.

"Judge John¹ Stuart was our first American Stuart ancestor. He was said to have been most dignified, aristocratic and a stickler for conventionalities, tall and fair with piercing blue eyes and beetling brows. He carried a gold handled cane and wore velvet or satin kneebritches, spotless white shirt, linen and lace, and 'stocks' and silver shoe buckles, etc., a highly educated, respected, and muchly sought for legal advice. A scion of the 'blood royal' he was outraged at his only son's marriage to a 'Commoner'—one not in his social circle, yet one from generations of revered, educated ministers of the gospel, who advocated religious freedom zealously. Judge Stuart died intestate in 1782. His son Captain John² Stuart had to prove his inheritance after his father's death."

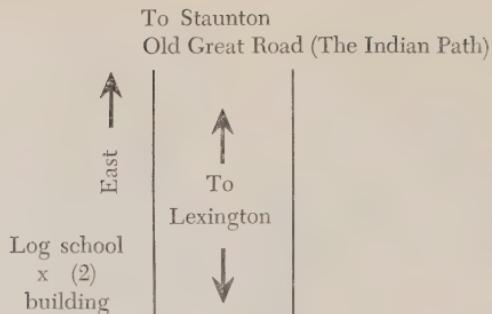


Castlestewart

Stuart Coat of Arms



Home of Judge John¹ Stuart, six miles out from Lexington, Virginia on the Old Great Road towards Staunton, Virginia. The first brick house built in the Valley.



"(1) Judge John Stuart home, 1st brick house in valley

x

West
to
Lexington

x (3)

Timber Ridge Church, organized in 1746 built about 1747. Present church built about 1756."

"(3) The Timber Ridge Presbyterian Church, a log building. I saw its foundation and those of the old first log school building.

"Judge John¹ Stuart 'built' all three buildings and had them constructed for his home, his place of worship, and his only child's (John²) place of instruction.

"Stuart Moore took us, Walter and me, to see these and other places of 'historic', personal interest to us.

"In the first log building, later known as 'Liberty Hall', (the cause of freedom being definitely championed by Judge Stuart) were the 'beginnings' of Washington & Lee University later transferred off the Stuart lands into the town of Lexington which is close by (a few, very few, miles west).

"The home was two stories plus full basement and full attic. Really, I suppose, counting them, four stories, tall and imposing! With, to the roof, white columns (wooden) on the front porch. We did not go in, nor see the rear

porch, for the tall trees and shrubbery hid the building to a great extent. I do not know who owns it now or did own it then.

"Captain John² Stuart lived, after marriage, out on Walker's Creek in the 'Fort' built by his wife's father, Captain James Walker. When it was built it was the outpost of civilization, as Captain Walker was a Ranger and the house literally a Fort. His parents lived in the first home. I don't know when or to whom it was sold. Captain John² Stuart married against his father's wishes, so, had to prove his inheritance after his father died in 1782."



Timber Ridge Church, a part of the building was erected in 1755. John Stuart Sr., was one of the earliest members of Timber Ridge Church which was organized in 1746 by Rev. John Blair.



The New Providence Presbyterian Church was organized in 1746 by Rev. John Blair.

In 1753 a call was given by the congregations of Timber Ridge and New Providence churches to Rev. John Brown. John Stuart, Sr. was the sixteenth signer of the call and James Walker was the thirty-eighth signer, both of whom were grandfathers of Rev. Robert Stuart. John Stuart, Jr., Robert's father, was a member of New Providence and his death is recorded in the Minutes of the Session April 8, 1831. Robert grew up in New Providence under the spiritual tuition of Rev. John Brown. This building was erected in 1859.

Judge John¹ Stuart's name is the tenth on the call, in 1753, to Rev. John Brown to New Providence and Timber Ridge Churches.

"Captain John² Stuart of Borden's Tract" born in Ireland in 1740, died in Rockbridge County, Virginia April 8, 1831. He married, in Virginia in 1760, Elizabeth Walker, daughter of Captain James Walker (1707-1723) and his wife, Mary McGuffey (variously spelled. Her will was dated May 27, 1797, probated September 1802, Rockbridge County). They were the parents of the following children: (See "John Walker of Wigton" by Emma S. White)

1. James Stuart, a wealthy merchant in Orangeburg, South Carolina. He married Ann Tabb.
2. Mary Stuart, married her cousin William Walker and had five children from whom descend the Walkers, Rowans, Brown, Stricklers and others.
3. John Stuart, married Virginia Wardlow, daughter of William Wardlow, and moved to Missouri.
4. Robert Stuart, the subject of this study.
5. Joseph Stuart, unmarried, died in Charleston, South Carolina of yellow fever.
6. Hugh Stuart, married his cousin Elizabeth Walker, daughter of John Walker. Their daughter, Margaret Stuart, married Andrew Patterson.
7. Alexander Stuart, married Mary ("Polly") Walker, daughter of John Walker. They had no children.
8. Walker Stuart, married Mary McClure, stepdaughter of Alexander Crawford. They had five children.

"Robert Stuart, 1772-1856, was a son of Captain John Stuart of 'Borden's Tract' old Augusta County (later Rockbridge), Virginia. His mother, Elizabeth Walker, daughter of Capt. James Walker and his wife Mary McGuffey (or also spelt MacGavock and Mac Garvack or Mac Gavvourch, etc.) who came from Pennsylvania to Virginia 1735-6. Capt. James Walker served in the French and Indian Wars, receiving a grant of 3,000 acres for his services. He was a son of John Walker and Katherine Rutherford, who came to Pennsylvania from Newry, Ireland, in 1726, and whose forefathers of Wigton, Scotland, were martyrs to their Presbyterian belief. John and Katherine (Rutherford) Walker settled first in Chester County, Pennsylvania, but when their friends and neighbors were moving to the newly opened 'Borden's Tract' in Virginia, they took up lands

there, too. Returning to Pennsylvania, after erecting a house on the Virginia tract, John Walker died suddenly in 1738, and is buried in Pennsylvania. His wife, Katherine Rutherford was a descendant of those Rutherfords of Scotland and Alleines of England noted for their adherence to their Presbyterian beliefs." From *Representative Women of the South* by Mrs. Bryan Wells Collier Vol. 3, Pages 101-2.

Robert Stuart inherited a famous name from his Stuart ancestors in Scotland and in Ireland. He was, also, a lineal descendant of Robert Bruce, known as Robert I, King of Scotland, the greatest king that Scotland ever had.

On his mother's side he had a decided religious inheritance through the Walkers, Rutherfords, Alleines and other families. With William Cowper, he could say:

"My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

A Scotch-Irishman

The Stuarts, Rutherfords and Walkers were Scotch-Irish. During the days of the Ulster Plantation of James I of England these families left Scotland to settle in North Ireland. These "sons of Caledonia" soon turned the rugged lands of Erin into a garden of roses. They were called "Scotch-Irish" because they were Scotsmen living in Ireland without intermarrying with the Irish, but retained their Scottish customs. This hyphenated name was given them to distinguish them from their kinsmen who had remained in Scotland.

The sojourn of this people in Ireland, amid their hardships and severe religious and political persecutions they endured, bred a unique race.

The Scotch-Irish are known as a people of unflinching courage and a passionate love for liberty, also, a strict adherence to duty. They proved their love for liberty during the Revolutionary War. They remembered the persecution which they suffered under the British monarchs and, almost to a man, enrolled in the army fighting for freedom to worship God according to the dictates of their own consciences.



Home of John Stuart, Rockbridge County, Virginia. Built About 1750.

"The Fort," home of John Stuart in Rockbridge County, Virginia, on Walkers Creek, was built about 1750 by Captain James Walker. Here Mr. Robert Stuart, was born August 4, 1772. In the picture left to right are:

Emma Stuart, daughter of John H. Stuart.

Kate Stuart (Mrs. J. R. Brown), daughter of William Walker and Elizabeth Kerr Stuart.

Mrs. Elizabeth Kerr Stuart wife of William Walker Stuart.

William Walker Stuart, owner of the farm in 1893 when picture was made.

Mrs. Mary Stuart Brown.

John Hopkins Stuart

William Oscar Stuart, son of William Walker Stuart. He is leaning on one of the Lockabar-axes that was brought from Scotland or Ireland by the Stuart immigrants.

This fort was unique in that the logs, instead of being "notched" and "saddled" as is customary, were "dovetailed" at the ends into a square upright log, evidently for the purpose of preventing the Indians from prying loose a log. Likely the stockade extended to include the spring.

A huge chimney existed at each end with inside and deep fireplaces, and in them the cooking was done. Heavy iron cranes supported the big kettles. The hearthstone was ample to accommodate the various "spiders" and "Dutch-ovens" (not however called Dutch-ovens by them.) They called them "Bake-

ovens," for baking and roasting. Many a launch of venison, or buffalo meat, was cooked here, or corn-pone baked under the glowing coals on top of these bake-ovens.

Dr. J. Gray McAllister, in his life of Rev. Walker W. Moore, D.D., quotes from Dr. Moore's address "On Presbyterian Day at the Tennessee Centennial Exposition in Nashville, Tennessee, October 28, 1897" as follows:

"The Mecklenburg Declaration of Independence in May 1775, was the work of Presbyterians, exclusively, nine of its signers being Presbyterian elders and one a Presbyterian minister."

Dr. Moore added in speaking of the Scotch-Irish:

"To this sterling strain belongs the unique distinction of being the only race in America that never produced a Tory. Calvinism, in fact was the backbone of the Revolution and the mould of the Republic."

Robert's father, John Stuart, and his brother, James, were soldiers in the American Revolution. Robert Stuart was to be true throughout his life to the tenets of the Scotch-Irish and of Calvinism.

Robert, the fourth son of John and Elizabeth Walker Stuart, was born August 4, 1772, on Walker's Creek in "Borden's Tract, Augusta County, Virginia. In 1775 this part of old Augusta County became Rockbridge County. His boyhood was typical of that of the children of the pioneers, simple and rugged living. He had his chores to perform on the farm. His recreation consisted in hunting and fishing and the outdoor sports of the times.

Education

Robert Stuart did not start to school until he was twelve years of age. It is known however, that he had instruction from his parents.

His first teacher was Joseph Hamilton, a graduate of Liberty Hall Academy (which started as a private school on the John¹ Stuart's land near his house. For which he imported at his expense tutors or instructors especially to teach his only child, his son John² born 1740, yet allowed his relatives and friends to send their children). It became later Washington and Lee University. Joseph Hamilton studied law and moved to Tennessee where he became a judge of the Circuit Court.

He later studied under James Moore McPheeters who became a physician and lived in Cynthiana, Kentucky and died November 9, 1799 at the home of Mr. Barr near Lexington, Kentucky.

A Calvinist

After his preparatory training, Robert entered Liberty Hall Academy from which he graduated in 1794. After his graduation he studied theology under Rev. William Graham, who in addition to presiding over Liberty Hall, taught a class in theology. Graham had graduated under the renowned John Witherspoon at Princeton. Graham received a thorough Calvinistic training under Witherspoon. Robert Stuart was taught the Calvinistic system by Graham. He never departed from this teaching.

Rev. Henry Collins Minton, D.D., has given the core of Calvin's theology:

"The sweep of Calvin's mind found only one basal truth broad enough on which to build his theology and his theodicy. "In the beginning, God." Calvin took the scripture at its word. The Divine must underlie the human; the eternal is presupposed in the temporal; the Creator is, both in the order of thought and of time, antecedent to the creation.

"Here we find the pricipium, the organizing principle of Calvin's system. His theology is fundamentally theistic. "He has God in all his thoughts." Not the sovereignty of God, as is so often affirmed, not His justice or His power, or His governmental authority —"In the beginning God." Let the scripture develop its own conception of what God is. Let reason judge and experience interpret; only let him be God. Every theology waits upon its definition of God. Many people, in explicitly defining God, implicitly deny Him. They reverently repeat the words of the Creed, "I believe in God, the Father Almighty," and then proceed to strip Him of the very attributes in the possession of which alone He can be either God or Father or Almighty.

"A God who is not holy is no God. A God who is not just or good or true is no God. A God who does not satisfy and surpass our highest conception of ethical ideal is no God. A God who is not supreme over all, who shares the throne of His rule and Glory with angel or man or devil, who does not know all things, who does not control all things, whose eyes are closed to any scene of tragedy or distress, whose ears are stopped to any cry of suffering or of need, whose love is quenched by any offense against His holy will, whose arm is bound by any force or fate or law—this is no God. When we hear any one declare that he believes in God, it is necessary to wait until he tells us what kind of a God he believes in that we may be sure that he believes in God at all. Many a qualified theism is, at bottom, an unqualified atheism.

"Here is the seed thought of Calvinism. Once grasped atheism and grant its conception of God and many of its far-reaching and battle-scared doctrines stand forth as inevitable and indisputable corollaries. Not less than Spinoza of Amsterdam, only profoundly more sane and ever loyal to Holy Scripture, was Calvin of Geneva "the God-intoxicated man." He had not touched the meaning of a single fact in time, he had not reached to the hem of the garment of any great principle in philosophy, until he had related it to God. No plan back in the eternity that was, no end in the eternity that is to be, is beyond the purview and control of the eternal God. Man's place and part in time, his portion and destiny in eternity are ordained in the vast panoramic program of his Creator. Calvin hesitated at no barrier or challenge. If the thought of Calvin the dogmatist seems harsh and a 'priori, let us not forget that it was at the same time Calvin, the greatest inductive Scripture commentator of his age, and one of the greatest of any age, that

propounded that thought. Grant Calvin's theism and only the adroitness of the sophist or the inconsistency of the weakling will balk at his theology."

(Calvin Memorial Addresses Delivered Before The General Assembly of the Presbyterian Church in the United States at Savannah, Ga., May, 1909. Pages 43-44.)

A study of Robert Stuart's life and ministry reveals that he adhered to these teachings of Calvin. A Presbyterian minister whose ministry was exercised in the days of "Liberal Kentucky" needed the bedrock teaching of Calvinism to meet the attacks of the religious liberal and agnostic.

His Licensure

In the New Monmouth Church, near Lexington, Virginia, on the eighteenth day of April, 1795, he was licensed by Lexington Presbytery to preach the gospel.

Missionary Labors

According to the custom of that time presbyteries required the licentiates to do missionary work for several years before they received ordination. This gave the presbyteries ample time to determine if the licentiate had the qualifications to make a successful minister.

Robert Stuart left on record some of the hardships he endured while a missionary in Virginia before coming to Kentucky. He rode on horseback through hard rains, forded swollen streams and when night came passed the night in some cabin, his bed being the hard floor.

Professor at Transylvania University

After three years of this kind of service his health was impaired and when the opportunity to be one of the first three professors in Transylvania University was afforded him, he accepted the chair of the ancient languages (Greek and Latin) and arrived in Lexington in December 1798.

Here the next fifty-eight years were to be spent until his death, August 5, 1856. On April 15, 1801, he was received as a licentiate into West Lexington Presbytery from the Presbytery of Lexington, in Virginia.

He resigned his professorship in Transylvania in 1799 and taught at a private school in Woodford County. His granddaughter, Mrs. John W. Berryman of Versailles, in whose parent's home Robert Stuart spent his sunset years in Nicholasville, correctly thought his school was at Pisgah.

First Marriage

While living in Woodford County in the spring of 1800, he married Miss Frances Hawkins.

"Died on Thursday last (October 30, at Fairview, Woodford County, Mrs. _____ Stewart (Stuart), consort of the Rev. Robert Stewart (Stuart)."
Kentucky Gazette, November 3, 1800.

Second Marriage

In 1802 he married Hannah Todd, born 1781 died 1834, daughter of General Levi Todd (1756-1807) and his wife Jean Briggs one of the founders of Lexington, Kentucky, whose grandfather Robert Todd (1697-1775) and his first wife Ann Smith came to Pennsylvania in 1737-8 from Armagh, Ireland; being the son of David Todd (1723-1785) and wife Hannah Owen (1725-1813) daughter of Owen Owen and Katharine Lewis Owen of Philadelphia, Pennsylvania.

Ordination

In 1803 Robert Stuart felt he was able to assume the work of a pastor, so on April 16, 1803 he was ordained in the Salem Church in Clark County. At that time the Salem Church was on what is now known as the Basin Spring Pike, on a farm owned by the late Gay Prewitt. In connection with Walnut Hill Church, which he served for almost forty years, he had charge of the Salem Church for many years.



PHOTO BY J. WINSTON COLEMAN, JR.

ELLERSLIE, Fayette County, Kentucky, home of General Levi Todd.
Robert Stuart and Hannah Todd probably married here in 1802.

General Levi Todd, one of the original settlers of Lexington, built this fine two-story residence about 1787. Constructed of solid brick walls and ash floors, the house had 21 rooms, the basement being laid out on the same floor plan as the two main floors. This landmark was razed in January, 1947, when structural defects made it unsafe for habitation. General Levi Todd, the grandfather of Mrs. Abraham Lincoln, was the first clerk of Fayette County and had his office in a little stone building in the rear of his residence. At Ellerslie, on February 25, 1791, was born Robert Smith Todd, seventh child of Gen. Levi Todd and father of Mary Todd Lincoln, wife of the 16th President of the United States. As the Todd family grew, the old structure was enlarged and a section added to the original building.

The house passed from the ownership of the Todd family when in June 1817, Levi Todd's heirs sold it to Gen. John T. Mason, Jr., who sold it to Robert Wickliffe, known as the "Old Duke." General William Preston, the son-in-law of Wickliffe, was the next owner. It finally passed into the ownership of the Lexington Water Company. The house becoming unsafe was razed in 1947. This was thought to have been the second oldest house in Kentucky, and the oldest brick residence in Fayette County. The bricks and other materials went to the East Hickman Baptist Church on the Tates Creek Pike and were used in an addition to the church. Ellerslie stood on the north side of the Richmond-Lexington Pike (U. S. 25), about one and one half miles east of Lexington.

Some Fellow Laborers

It has been mentioned before that the licentiates were usually appointed to do missionary work such as Robert Stuart had done three years before coming to Kentucky.

It is interesting to note that between the years 1791 and 1800, eight of the young men who had been converted in the revivals at Hampden-Sydney College and Liberty Hall Academy in Virginia, came to Kentucky and were co-laborers with Robert Stuart, coming in the following order:

Robert Marshall	-----	1791
Cory H. Allen	-----	1792
William Calhoun	-----	1792
John P. Campbell	-----	1794
Samuel Rannals	-----	1794
Robert Stuart	-----	1798
Robert Wilson	-----	1798
John Lyle	-----	1800

After they had come to Kentucky, let it not be supposed that although they had pastorates that they were to spend quiescent lives in well furnished

libraries! The Presbyteries and Synod and the General Assembly appointed them to missionary tasks which sometimes took them away from their families and congenial surroundings for several months. The presbyteries appointed ministers in the presbyteries to supply the pulpits of those appointed to the missionary service.

"That the Rev. Samuel Rannals, of Bourbon, and the Rev. Robert Stuart of Fayette Kentucky, employ three months each in missionary labours, within the bounds of the presbyteries of Cumberland, Transylvania and West Lexington:—"

(Minutes of the General Assembly of the Presbyterian Church in the United States of America, May 15th, 1806. Page 132.)

"12. That the Rev. Robert Stuart and Samuel Finley be employed, each for three months, within the bounds of the late Cumberland presbytery; that the Rev. David Rice spend three months either within the bounds of said presbytery, or in the Miami country, as he may judge fit."

(Minutes of the General Assembly of the Presbyterian Church in the United States of America, May 21st, 1807. Page 164.)

In 1816 Robert Stuart made a preaching excursion of two months in Missouri.

In the presbytery of West Lexington, he preached in many places. In several towns in Central Kentucky, he was the first Presbyterian minister to preach. What was true of his missionary journeys was, also, true of most of the other preachers. Their missionary zeal kept the church alive and growing.

To Mrs. Margaret Scruggs Carruth, a great-great-granddaughter of Robert Stuart, I am indebted for the data on the Stuarts in Ireland and Scotland, prior to their emigration to America. She is more conversant with the history of our Stuart ancestors in Scotland and Ireland than any person in our Stuart connection.

Diploma from Liberty Hall

That the bearer hereof Mr. Robert Stuart was regularly examined before the Board of Trustees of Liberty Hall in Rockbridge on the Latin and Greek languages on the Mathematics on Natural Philosophy and Astronomy on the philosophy of human nature and Morals and on a natural theology and passed with acceptance and approbation being entitled to the Degree of A.B.

Certified by

Samuel Houston, Clerk
Nov. 24th 97.

That the leave of Mr Robert Stuart
was regularly examined before the Board
of Masters of Liberty Hall in Rockbridge
on the Latin and Greek Languages on the
Mathematics on Natural Philosophy
and Astronomy on the Philosophy of
human nature and Morals and on na-
tural Theology & passed with acceptance &
approbation being entitled to the degree
of A. B. certified by

James G. Brewster, P. D.

Nov. 25. th 97.

Robert Stuart's diploma from Liberty Hall Academy

At New Hamilton the 18th day of April instant
the Presbytery of New Hamilton having
sufficient testimonials in favour of Robert Stuart, of his
having gone through a regular course of literature; of his good
moral character, and of his being in the communion of the Church, proceeded
to take the usual parts of trial for his licensure: And he
having given satisfaction, as to his accomplishments in literature;
as to his inferential acquaintance with Religion; and as to
his proficiency in divinity, and other studies, the Presbytery did,
and hereby doth give their approbation of all these parts of trial
and he having adopted the Confession of faith of this Church
and satisfactorily answered the questions, appointed to be put
to candidates to be licensed; the Presbytery did, and
hence do license him, the said Robert Stuart to preach
the gospel of Christ, as a probationer of the Holy ministry;
within the bounds of the Presbytery, or wherever he shall
be orderly called.

Wm Graham
Annand Hamilton Esq.

Robert Stuart's Licensure

ROBERT STUART:

His Licensure, Lexington Presbytery, 1795

At New Mammouth the 18th day of April Seventeen hundred and Ninety-five, the Presbytery of Lexington having sufficient testimonials, in favour of Robert Stuart, of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the church; proceeded to take the usual parts of trial for his Licensure: And he having given satisfaction, as to his accomplishments in Literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity, and other studies, the Presbytery did, and hereby do express their approbation of all these parts of trial; and he having adopted the confession of faith of this church and satisfactorily answered the questions, appointed to be put to candidates to be licensed; the Presbytery did, and hereby do License him, the said Robert Stuart to preach the Gospel of Christ, as a probationer of the Holy ministry; within the bounds of this Presbytery, or wherever he shall be orderly called.

Wm. Graham Samuel Houston, Clerk



ENTER INTO HIS GATES WITH THANKSGIVING



PHOTO BY J. WINSTON COLEMAN, JR.

AND INTO HIS COURTS WITH PRAISE
Walnut Hill Church, Fayette County, Kentucky

Mr. James A. Todd gave the Walnut Hill Church gateway in memory of his great grandfather General Levi Todd the donor of the Walnut Hill grounds.

Walnut Hill is the oldest Presbyterian Church building now standing in Kentucky having been built in 1801. Robert Stuart was the pastor of this church for almost forty years.

THE COUNTRY PARSON AND HIS SCHOOL

The Country Parson

The Walnut Hill Church to which Robert Stuart was called in 1803 was probably the handsomest church building then in Kentucky, and continues to be one of great beauty. It is the oldest Presbyterian church edifice now standing in Kentucky, having been erected in 1801. It is a stone building fifty feet in length and forty feet in width. There was formerly a gallery on three sides of the auditorium in which the slaves sat, many of whom were coachmen who had driven their white masters and mistresses to church. The pulpit was six feet high, boxed in and steps leading up to it. When the preacher stood, only his head and shoulders were seen. When he sat down, he was invisible. The ground on which the church stands was given by General Levi Todd, Robert Stuart's father-in-law. Levi Todd and his brother, Col. John Todd, who was killed at the Battle of Blue Licks, August 19, 1782, and General Robert Todd owned most of the land on both sides of the Richmond pike from Lexington extending toward Richmond for seven or eight miles. This land had come as a bounty from the State of Virginia in recognition of their services in the Revolutionary War. Levi Todd gave large tracts of land to each of his children, among whom was Hannah Todd Stuart, Robert's wife. On September 16, 1805 General Levi Todd deeded to Robert and Hannah Todd Stuart a farm consisting of 184 acres. When General Todd's estate was settled in 1815, this farm was valued at \$2,190. This was about \$11.90 per acre.

The Stuarts moved to this farm, which is just about one mile from the Walnut Hill Church on the Boonesboro-Athens Road, soon after their marriage in 1802, and lived in contentment until 1834 when Hannah died.

Here their five sons and three daughters spent their childhood and youth in a carefree enjoyment. Their cousins, nieces and nephews of their mother, the Todds, Carrs, Brecks, and their step cousins, the Bullocks, and the Rodes were frequent guests in their home.

Robert Stuart's youngest child, Mrs. Margaret Stuart Woodrow, when ninety-two years old, in 1909, gave an interview to Mrs. Bradley Railey in which she told of Mary Todd Lincoln's visit to the farm:

Mrs. Woodrow has many delightful memories of the days when she and Mary Todd were girls together. Both were fond of horseback riding and both rode well; in the spring there were picnics in the woods when the big family of boys and girls joined in; in the winter there were many sleigh rides in the farm wagons put on runners and filled with straw, and long talks in the evenings before the big log fires, when there were apples to be roasted and good things from a well stocked larder to add to the cheer.

Robert Stuart had been reared on a large farm in Virginia. He was a good farmer and a fine judge of stock. Most of the early preachers in Kentucky, from necessity, were good farmers as well as preachers. The Stuart farm is about six miles from Lexington on the Boonesboro-Athens Road. A handsome ante-bellum brick home and several brick houses such as a smokehouse and one probably used by the slaves adorn the farm today. The farm is owned by Mr. Floyd Richardson.

The Walnut Hill Church was one of the choice pastorates in Kentucky during Robert Stuart's ministry. The membership was composed of Scotch-Irish, most of whom had come to Kentucky from the Valley of Virginia where they were not allowed to have a church building in any county seat in Virginia. This privilege was reserved for the Established Church (Episcopal) only. So the Dissenters in Virginia had built their churches in the country. It was natural when they came to Kentucky to locate their churches on beautiful sites in the country. Usually it was first a log building and then one of stone. The Walnut Hill Church is in one of the choice farming sections in Kentucky. Some of the best known Kentucky families such as:

Bullock	Armstrong	Dunlap	Rhodes
Todd	Bell	McClanahan	Carrs
Shelby	Overton	McIsaac	Whitney
Hawkins	Headley	Boggs	Hunt

and others were members of the Walnut Hill Church and owned farms nearby.

As one thinks of Robert Stuart, the Country Parson, he is reminded of Oliver Goldsmith's "Deserted Village", in which he paid tribute to the village pastor:

A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place;
Unpractised he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic man,
Even children followed with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in Heaven.

His School

Robert Stuart, like most of the early Presbyterian ministers in Kentucky, had a school. The salaries paid to the ministers were so meager that they resorted to teaching to earn extra money. Another reason was the ministers desired their children to be educated. In our day we are amazed that the preacher's children in the early days had such fine educational advantages. Robert Stuart's four sons graduated from Centre College. In addition to this; one son John Todd studied law with his uncle, Judge Daniel Breck, of the Kentucky Court of Appeals. Another son Robert Todd graduated in law from Transylvania University; two sons David Todd and Samuel Davies graduated from Princeton Theological Seminary and entered the Presbyterian ministry.

In the *Lexington Herald* under date of February 15, 1897, Major R. H. Davenport of Midway, Kentucky, wrote of the Walnut Hill School when he was a pupil there in 1825, seventy-two years before. His classmates were:

Joseph James Bullock	Robert Stuart	David Stuart
Samuel Stuart	Charles McPheeters	William Richardson
Lunsford Chiles	Walter Carr	

J. J. Bullock became a prominent Presbyterian minister and Chaplain of the United States Senate. William Richardson moved to Illinois and served in the United States Senate with John Cabell Breckinridge.

There was a singing class also in connection with the school. Some of the members were:

The Misses Bullock	The Misses Hawkins
The Misses Carr	The Misses Armstrong
	The Misses Stuart

Major Davenport stated that the Sunday School at Walnut Hill, at that time, was the only one in Fayette County.

Here amid bucolic scenes and pursuits Robert Stuart exercised a wholesome ministry until the weight of years forced him to retire and serve his God and church in a less strenuous ministry. Some few years yet remained in which he could reflect, no doubt with satisfaction, that his life had been a benediction to many and to witness the lives of many whom he had ministered unto, walking in the ways of righteousness and peace.



PHOTO BY J. WINSTON COLEMAN, JR.

Home On The Robert Stuart Farm
On the Athens-Boonesboro Road
Owned in 1961 by Floyd Richardson

This is a large 2½ story Colonial (solid brick walled) 8 room home with a spacious hall and a beautiful stairway. Doors and window panes are of fine black walnut. The floors are of broad heavy ash throughout. It has two large porches and a dry basement under the entire dwelling.

The home has a beautiful setting with an ideal location and elevation and drainage. It has an abundance of large shade trees and shrubbery.

There is a large brick servant's quarters and brick meat and provision house.

This home has real possibilities as a real show place.

SERVICES TO THE CHURCH AT LARGE

The Cumberland Controversy

After the revival of 1800, in Western Kentucky, many young men who had scant educational advantages, desired to preach in the Presbyterian Church without the necessary preparation. This caused the withdrawal of many members from the Presbyterian Church to organize the Cumberland Presbyterian Church. Robert Stuart was a member of a Commission appointed by the Synod of Kentucky to try to reconcile the Cumberland brethren. It is said, when he addressed the Cumberlands on the behalf of the Commission, there was not a dry eye in the house.

The Holley Administration

During Horace Holley's administration of Transylvania University, that institution became alienated from evangelical Christianity. The orthodox ministers of the Methodist, Baptist and Presbyterian churches, among whom was Robert Stuart, endeavored to reclaim the institution to orthodox Christianity. He penned some very able papers showing how the Trustees and President were inimical to revealed religion. He explained how Transylvania had been founded to advance the interest of the Christian religion, and how it had departed from the intention of the founders. He had a great love for Transylvania, being one of the first three professors in the school in 1798. He was later a trustee. His wife's great uncle, Rev. John Todd, gave the first library to Transylvania. Her uncle, Col. John Todd, with his uncle, Rev. John Todd, and Caleb Wallace had secured the first grant of lands for it, and his father-in-law, General Levi Todd, was a trustee from its founding until his death in 1807. It had been founded through the influence of Presbyterians in order that young men could be trained to preach.

His Services to the Church At Large

Robert Stuart performed his pastoral duties at Walnut Hill and Salem in an exemplary manner. He was to prove as faithful in the discharge of his duties to the church at large. The presbytery, synod and general assembly levied heavily upon his service.

He was the Stated Clerk of West Lexington Presbytery, 1803-1810; and of the Synod of Kentucky, 1812-1821. The Stated Clerk keeps the records and prepares them for publication. He must answer the correspondence addressed to these courts. He was the Moderator of the Synod of Kentucky in 1820, and was Moderator of West Lexington Presbytery nine times. The Moderator is the presiding officer of the Church Court. He was a Commissioner from West Lexington Presbytery to the Presbyterian General Assembly eight times. Usually the Assembly met in Philadelphia, Pennsylvania. This trip was made on horseback and at best by stagecoach.

Schisms

There were several schisms in the Synod of Kentucky during Robert Stuart's ministry. In 1803 Barton W. Stone and four Presbyterian ministers left the Presbyterian Church to form the "Church of the Disciples." This group was opposed to the teachings of the Westminister Confession of Faith and to John Calvin in particular. It has been said that "John Calvin's God was John Wesley's devil." Robert Stuart's God seems to have been Barton Stone's devil. Stone detested Calvinism. Robert Stuart and his colleagues stood for the defense of the word of God as interpreted by Calvin and the Confession of Faith.

Old School and New School

When the Synod of Kentucky, in 1840, was divided into Old School and New School, Stuart was a staunch supporter of the Old School.

A Preacher on Special Occasions

Robert Stuart was of a pacific mind and he entered into controversy only at the behest of duty. His happiest moments were when he was helping some minister in a sacramental meeting. These meetings usually began on Thursday with preaching twice a day, and on Sunday the Lord's Supper was observed. These meetings were held twice each year in the churches. The church records and papers are replete with reference to his activity in promoting the interest of the Church. In season and out of season, he labored to advance the kingdom of God.

The only reference the writer has found to Robert Stuart as a preacher was made by one who was one of the great preachers in America, Dr. E. P. Humphrey, at the Centennial Meeting of the Synod of Kentucky in 1883.

"Let it not be thought that our fathers shook out before the people the dry bones of a metaphysical theology. Their sermons were crammed full with the written Word of God. Many of them repeated from memory, whole chapters, whole psalms, and hundreds of proof texts, prophecies, and parables. I once heard Dr. Stuart make the closing address at the Lord's Supper. He did not utter one word of his own, but repeated an entire chapter from Paul, with perfect fluency and with such appropriate emphasis as to impress everybody with the conviction that Paul was divinely inspired, else he could not have written the chapter, and that Dr. Stuart had entered into the very mind of the Spirit, else he could not have given to it such a perfect interpretation by the modulations of the voice."

In all of his writings Stuart showed a familiarity with the Bible. The very first sermon he preached, in 1794, is filled with Bible references.

The writer has heard his mother, who was a child while her grandfather was still alive, tell how at family worship he would fold his hands across his breast and repeat from memory a whole chapter from the Bible. This made a great impression on her young mind.

Interest in Education

When "The Presbyterian Education Society of Kentucky" was organized in 1828, Robert Stuart was one of the Directors. Later when "The Theological Seminary of Centre College" was founded, he was elected a Trustee. From the time when he became a Professor in Transylvania in 1798, and later when elected a Trustee, and during the years he taught a private school, his interest in education was unabated. It is interesting to note that one of the boys he taught in the school at Walnut Hill was Joseph James Bullock who became the first Superintendent of Public Instruction in Kentucky.

There was a perspicuity in all his writings. One need not ever be at any loss to know what he intended to convey. There was depth of thought and great clarity of expression.

His Writings

He published no books but was a frequent contributor to the church papers and magazines. Such as: Christian Observer, Western Presbyterian Herald, Protestant and Herald, and The Pamphletter.

His Wisdom and Judgment

In all the disturbances through which the Presbyterian Church in Kentucky passed during his ministry, his counsel was sought. His good common sense was shown during his college days. His college mate, John Lyle, was annoyed by some of the students and Lyle appealed to Stuart and his roommate, Samuel Graham Ramsey, who became one of the greatly beloved ministers in Tennessee, for advice. The advice given was as follows:

"My first personal knowledge of him was at the time he entered College. A Mr. Ramsay and myself at that time occupied a room in College, and were students of Theology under President Graham. The arrangement of the Trustees was that all the students should live in College and board with a steward; and among them was Mr. Lyle. Some dissipated youth from the Eastern part of Virginia, having fallen into the habit of gambling in Lexington, and the Professors, being informed of the fact, having called them to an account for their conduct, they accused Mr. Lyle,—whether truly or falsely,—of being the informer, and set themselves to revenge upon him by persecuting him in every way in their power. He at length came to our room to ask our opinion as to what he ought to do; and our judgment in the case was that he had better arm himself with a club, and assume a stern and threatening aspect and manner, and we doubted not that they would quail before him. He took our advice, and it turned out as we predicted—the persecutions from that time ceased. Shortly after this, I obtained license to preach, came to Kentucky, and received an appointment to a Professorship in Transylvania University, where I renewed my acquaintance with Mr. Lyle, from which time a fraternal intimacy subsisted between us till his death."

His Piety

In almost every reference to him which the writer has seen, his piety is mentioned. He was known as the "Moses of the Synod" because of his meekness and unobtrusive spirit. The younger men looked upon him as a father and were stimulated by their association with him. Even down to old age, he manifested his love and devotion to the Lord God whom he had proclaimed and entered His presence with fulness of joy.



PHOTO BY J. WINSTON COLEMAN, JR.

Home of Major and Mrs. Daniel Branch Price, Nicholasville, Kentucky. Rev. Robert Stuart, D.D., died here August 5, 1856. Mrs. Price was Mary Jane Stuart, daughter of Rev. Robert Stuart.

FACING THE SUNSET AND THE GLORY

"His preaching much, but more his practice wrought—
A living sermon of the truths he taught."

Robert Stuart was reaching the age of retirement. In December 1839, he sold his farm to John Prather. His four sons had established themselves in their life work and had married. His two daughters, Eliza and Margaret, would soon wed. He had been a traveler throughout life. After his retirement he visited his children frequently. On September 29, 1840, he was in Boonville, Missouri and baptized the daughter of his son, Robert Todd Stuart. Her name was Mary Eliza Stuart, but she was destined to be called Molly. He

visited his daughters in Hillsboro, Ohio, and made frequent trips to Springfield, Illinois, to visit his son, John Todd Stuart. On one of the visits to Springfield he wrote his will May 28, 1848. On these trips to Illinois he would visit his son Rev. David Todd Stuart in Shelbyville, Kentucky. David Stuart kept a diary and in 1854 he noted that his father had visited him on his return from Springfield and was looking well for his age.

In a letter dated April 29, 1914, to the author, his grandson and namesake Robert Stuart, M.D., wrote of the visits of his grandfather to Shelbyville as follows:

He was a hale active man for his age (84) when he succumbed to pneumonia. He was a moderate user of tobacco up to the time of his death. He used the natural leaf for chewing, and smoked a cob pipe of his own manufacture. We lived in the country at the parsonage between Olivet and Shiloh churches where my father preached. When Grampa came he would generally get off the stagecoach at Logan's toll gate on the Louisville and Frankfort pike, and if we had not been informed of his coming he would walk across country to our home, some 3 miles or more, but if we were looking for him I would ride over on "Old Pod" our family horse, for him. We boys had to walk pretty straight while he was there for he did not believe in any kind of foolishness like whistling on Sunday, and we would be as meek as mice when he was about. And still he was accounted one of the meekest of men. Of course we little shavers had a very exaggerated idea of Grampa's austerity as he had a very grave countenance, so that all he had to do to quell any riotous demonstrations on our part would be to look at us pretty straight and say "tut tut boys."

With best love to self and family Your aff. uncle Robt. Stuart

His granddaughter Mrs. Amelia Stuart Emery, daughter of Rev. David Todd Stuart, also had recollections of the Shelbyville visits:

This brings to mind Grampa Stuart what a lovely character he was. At family prayers he did not open a Bible; just folded his hands, closed his eyes and repeated from memory some passages of scripture. It was impressive; then my own father was always an inspiration to me. We ought to thank the Good Lord for our heritage of forebears and I do.

He spent his last years in the beautiful home of his daughter Mrs. Daniel Branch Price in Nicholasville, Kentucky. Major Daniel Branch Price was Clerk of the Jessamine County Court, which office he held for many years. He was an elder in the Presbyterian Church and was greatly esteemed in church and state.

From this home on August 5, 1856, having the previous day celebrated his eighty-fourth birthday, Robert Stuart having faithfully performed all of life's assignments entered into Christ's eternal presence. His body rests in the beautiful cemetery in Lexington, Kentucky. The Synod of Kentucky paid him this tribute:

The Synodical year, which has just closed, has been one of the unusual morality, among the members of this body. Three of its ministers have been called to their last account, within that period. The Rev. Robert Stuart, D.D., of the Presbytery of West Lexington.

The Committee to being in a minute in relation to the Deceased Ministers of the Synod, during the past year, would present the following:

"Father Stuart was the oldest member of Synod, having removed from Virginia to Kentucky, fifty-eight years ago, and ministered to one of our churches, nearly forty years of that time. He retained his faculties, in vigorous exercise, to the close of his life, and was enabled to preach occasionally, until within a few years of his death. He was a man of deep piety, great simplicity of character, and general excellence, both as a man and a minister. He was "an Israelite, indeed, in whom there was no guile." After a long and useful life, it was brought to a final close, in the exercise of entire resignation to the Divine will, patience under suffering, and an anxious desire to depart and be with Christ. Synod would record with gratitude, the fact, that this venerable father was enabled by Divine grace to present to the world so beautiful and consistent a life, and to close it in such calmness and peace."

Robert Stuart's will was probated in Springfield, Illinois, it was probably written by his son, John Todd Stuart, who was a lawyer in Springfield, and at one time a partner of Abraham Lincoln, being responsible for much of Lincoln's advancement and loaning him use of his library as well as his tutelage and encouragement and sponsorship.

The Will of Rev. Robert Stuart, D.D., May 28, 1848

In the name of God Amen: Being of sound mind in the full exercise of my rational faculties I do make this my last will and testament: Having given to each of my daughters viz: Mary Jane Price, Eliza Ann Steel and Margaret T. Woodrow one thousand dollars and to each of my sons viz: John T. Stuart, Robert Stuart, David T. Stuart and Samuel D. Stuart, five hundred dollars each, it is my will that the balance of my estate, after my decease, consisting in notes on sundry individuals in Springfield, state of Illinois, and deposited with John T. Stuart, my agent, in said place, be equally divided between the above named daughters and sons viz: Mary Jane Price, Eliza Ann Steel, Margaret Todd Woodrow, John T. Stuart, Robert Stuart, David Todd Stuart and Samuel D. Stuart and their heirs and partners, that my watch be given to Robert, son of David T. Stuart, my eldest namesake, grandchild and partner, that Daniel B. Price and John T. Stuart be the executors of this will.

Given under my hand and seal this 28th day of May 1848.

Robert Stuart (seal)

Witnesses.

John Todd.

Ninian W. Edwards.

Charlotte D. Moseley.

Filed: September 19, 1856.

Proof made and ordered to be admitted to record, September 20, 1856.

Clerk's Certificate of Copy:

State of Illinois,) SS
Sangamon County)

I, W. A. Pavey, Clerk of Probate County, in the State, aforesaid, do hereby certify that the foregoing to be true, complete and perfect copy of the Last Will and Testament of Robert Stuart, deceased, and the order of Court admitting it to probate, as the same appears of record and file in my office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said Court, at my office in Springfield, this 27th day of December, A. D. 1927.

(Signed) W. A. Pavey, Clerk.

Seal of Probate Court,
Sangamon County, State
of Illinois.



Graves of

Robert and Hannah Todd Stuart
Lexington, Kentucky, Cemetery

PAPERS OF ROBERT STUART

A Sermon Written by Robert Stuart, October 25, 1794.

This was his First Written Sermon.

The words of the present discourse are recorded in the Acts of the Apostles 16th chapter and 31st verse, Believe on the Lord Jesus Christ, and thou shalt be saved.

By attending to the preceding verses of this chapter we find that these words are the reply of the Apostles Paul and Silas to the jailer. These two apostles were at this time cast into prison in chains by their persecutors whom God in answer to their prayers delivered by a mighty and astonishing miracle. He caused a mighty earthquake which shook the foundation of the prison; caused

the doors to fly open; and the chains to fall from all the prisoners with which they were bound. By this miracle, conveyed by the energy of the Holy Spirit, the jailer was alarmed, convicted of his sins, convinced of his need, and in terror and consternation, fell down at the feet of Paul and Silas with this importunate inquiry, "Sirs, what must I do to be saved?" They reply in the words of our text, "Believe on the Lord Jesus Christ, and thou shalt be saved."

In treating this subject, let us attend to the following particulars which are implied in these words.

1. Show that mankind are in a lost state by nature.
2. That Christ Jesus has provided salvation for mankind in this state.
3. Show what kind of faith is required in our text, or how it is the sinner comes to believe and accept of Christ as his Saviour.
4. Lastly, conclude with a few words of application.

Agreeable to this order, I am to show that mankind are in a lost state by nature.

Yes, my brethren, that this is the case will I presume evidently appear when we consider a little that state into which they are fallen.

Man was originally created in the divine image enstamped upon his soul, and was made but a little lower than the angels, and crowned with honor and glory. He was made under a law the sum of which was, "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind." This law arose out of his very nature and the constitution under which he was created. His nature was to love amiableness when perceived. In his primitive state, he had such a view of the beauty of holiness, or such a display of the glorious perfections of God, under the relation of a Friend, as excited his most ardent love. This love was the mainspring of his obedience. There was no command given by God or any duty which he perceived himself under obligation to perform from the relation which he sustained towards Him as his Creator, Lawgiver and Benefactor, but what he cheerfully and willingly performed, being prompted to it by the motive of love. Nay, it was as natural for him to obey every precept of the moral law as for a stone to gravitate or water to descend. Hence love was the mainspring of his obedience, and so long as he retaines this he must act right. And hence it is that the whole law may with the greatest propriety be summed up in a supreme love to God. This also was his original righteousness. Because righteousness in the abstract signifies nothing more than acting agreeable to a certain perfect standard. The standard in this case was the law of God and the actions of man being conformable to this standard and his righteousness. This was the glorious state in which man was created. Every appetite and affection was in perfect consonance with the law of God. But

this state, though a dignified one, was not confirmed to him by God from any promise or contract, and therefore there was a probability of his losing it if it was the will of God. But to give him an opportunity of securing this state of happiness and also his progeny, God condescended to enter into a covenant with him as we find it recorded in the second chapter of Genesis, where we obedience or to become liable to suffer the penalty annexed, which was death: Adam. We find also penalties and rewards. Now since these are found we infer a covenant because there are all the constituents of a covenant. But this covenant was not entered into with Adam as an individual but as the federal head or representative in behalf of all his posterity which may be made evident from sundry passages of Scripture. One only I shall mention which is this, "As in Adam all died so in Christ shall all be made alive," which clearly implies that they were included in the covenant, otherwise they could not have died in him. Now, as all were included, in a covenant consequently, they were to participate in the reward which was promised upon condition of their Federal Head's obedience or to become liable to suffer the penalty annexed, which was death; for the threatening was, "In the day thou eatest thereof thou shalt surely die." Now as Adam violated the conditions of the covenant by eating the forbidden fruit, he incurred the penalty upon himself and posterity. The penalty was in part immediately inflicted upon our first parents. They were banished from the paradise of God and guarded from the tree of life by flaming cherubs which turned every way. They immediately died, that is, they died a spiritual death. They lost all love to God and communion with Him which was succeeded with a deep-rooted enmity. They were conscious of their guilt. They saw their nakedness and fled from the presence of God as from an enemy.

Now this is the state in which all of Adam's race come into the world. They are under a state of spiritual death, having no love to God nor communion with Him. The whole heart is estranged from Him seeking enjoyment from the world; under obligations to sustain the penalty of a broken law and covenant in its fullest extent, the sentence of condemnation having gone forth from the immutability and holiness of God's perfections, it could not possibly be recovered until a full satisfaction is made by the offender to the law and justice of God. This satisfaction is of a two-fold nature. The law of God is broken. It must therefore be repaired by a perfect obedience. The penalty also must be sustained to satisfy the demands of God's justice—which is eternal death. The former of these is utterly impossible from the nature of man's guilt that he could ever perform. He is dead in trespasses and sins, his whole affection is estranged from God, and destitute of the very motives from which a right action could be performed—and that is love. As the prophet exclaims, "The whole heart is faint, the whole head is sick from the crown of the head to the soles of the feet there is no, soundness but all wounds, bruises and putrefying sores", representing the estrangement of his whole moral nature from God. The Scriptures say, there is none that doeth good, no not so much as one, but all have sinned and come

short of the glory of God. Examine for a moment and you will find this truth clearly confirmed. Do you not find a continual backwardness to that which is good and proneness to that which is evil? And as far as we are capable of observing we see that it has been the state of human nature in every age. All have been seeking their own glory and not the glory of God. Now this general depravity can be resolved into no other principle but original guilt. Yes, my brethren, this is the corrupt fountain from which every stream of wickedness flows and must be purified before pure streams can issue forth or before man can perform one right action in the sight of a holy God. But this is spiritual death and the penalty inflicted by an unchangeably Holy God, and therefore cannot be removed until his law and justice are satisfied. The justice of God demands the eternal death of the sinner which he can never repay. Here my brethren is the lost state of man by nature, and is the state in which every one of you are in who has not been renewed by the grace of God. You are dead in trespasses and sins; have wandered from God and have no disposition to return; already under the sentence of condemnation and in danger every moment of eternal death; and yet secure and under no apprehension of your danger. A lamentable state! But blessed be God notwithstanding mankind are thus lost by nature, yet there is a way provided for man's recovery by grace, which was the second thing I proposed to show.

When we view mankind in the state in which we have described it appears a melancholy and deplorable state indeed, shut out from God and liable to sustain his eternal fury and vengeance. No doubt the angels, those pure intelligences who are swift to execute all his will, who have been spectators to his vengeance which was poured forth against rebel angels, that vengeance which doomed them to eternal chains, I say no doubt but that they viewed mankind, who had rebelled, in the same condition. Behold a council, consisting of the Triune Deity, was called in heaven to consult,—and what was it to consult? Not upon devising a way for restoration of fallen angels. No these were passed by as unnoticed by this Venerable Council, and a way determined upon for the recovery of man. The execution of which was committed unto the hands of the Son of God, the second person of the trinity, who undertook the work of man's redemption. But before he could be the Author of man's redemption, he must pay down the price which God demanded. This was to work out a righteousness commensurate to the law, and to suffer the penalty—which was death, for without the shedding of blood there was no remission of sins. Now both of these have been done by Christ as Mediator. For He was born in the likeness of man, and with his guilt imputed he paid the uttermost farthing which was demanded for man's salvation, when lifted up high upon the cross in the midst of surrounding persecutors and having drunk the dregs of the bitter cup of His Father's indignation which the whole human race must have drunk through all eternity. I say being lifted up he issued forth this joyful exclamation, "It is finished! It is finished!" and gave up the ghost, and after being under the power

of death for three days, he burst the bonds of that gloomy prison, for it was not possible that they could contain the Son of God. After his resurrection He appeared to his disciples for forty days for their confirmation, and then visibly ascended up into heaven to take his seat as Conqueror at the right hand of God to prepare mansions for his redeemed ones and to be their Intercessor and Advocate in the courts of heaven. Here, my friends, is the Chief Cornerstone laid in Zion elect and precious—the only Foundation of hope for a lost world. Here is our victorious Redeemer who with compassion viewed us wallowing in our blood like an helpless infant, naked to the vengeance of Almighty God.

He it was who stepped in as a Mediator and bore that weight of wrath which would have sunk us all to hell without the hope of ever obtaining mercy. He it is who has opened the gates of heaven for sinners and there is nothing that can prevent them from entering—unless it is unbelief. For God has declared in his unchangeable Word that he is well pleased for his righteousness and will receive all who are willing to accept of him, and that he is the only Name given under heaven whereby man can be saved. This glad news the Gospel proclaims to all without distinction—that God is in Christ reconciling the world unto himself not imputing their sins. I might multiply upon this head but I would inform you in short and I am authorized from the Word of God that Jesus Christ is an all sufficient Saviour. That he has completed everything upon his part which is necessary for your eternal salvation, if you only comply with the conditions upon which he is to be received—and that is faith. This is evident not only from the words of our text but also from sundry other passages of Scripture, such as these. “He that believeth shall be saved, and he that believeth not shall be damned”. “By grace are ye saved through faith and that not of yourselves, it is the gift of God.² We learn it also from the example of our Lord and his Apostles. We find that they always required a profession of faith before anyone was admitted as a deciple. Now, my brethren, as it can not be denied but faith is essentially necessary to be possessed before you can enter into the kingdom of heaven or be saved from your lost condition—I say from this condemnation, it must appear a matter of the last importance to know what kind of faith this is or whether we possess it or not. I therefore call your most serious attention whilst I endeavor to point out to you this faith as I propose in the third place.

In order to treat this part of the subject with clearness and to advantage, it is very necessary that we understand the term, “faith” and have definite ideas affixed to it. And I conceive this to be the more necessary as I believe it has been often used without having any clear ideas affixed to it, and when we thus use a term we shall be even liable to mistake and never arrive at any distinct knowledge of the subject. I will therefore give an explanation, which I think will be easily understood by every person of common experience, for it is only by experience we can have a knowledge of it because it is too simple to be

defined. By faith we are to understand that act of the mind which is concomitant to perception. You know when you have a clear and distinct preception of any object through the medium of any of your senses, you have an invincible belief accompanying that perception. You cannot but believe through the constitution of your natures. This may be made very plain by an example. When you see the sun shining in the firmament, you do believe that you see the sun, and you would think that person infatuated who would attempt to persuade you otherwise. So it is in every case. We must have sufficient evidence or a clear perception before we can believe. The reason we doubt in any case is because we have not a clear perception. Having thus explained the term I proceed to show negatively what is not a saving faith, and then positively what it is.

I observe in the first place that a speculative faith is not of a saving nature. A man may believe in the authenticity of the Scriptures nay they carry the most convincing evidences in themselves to prove their divine origin. Who can attend with an unbiased mind to the innumerable miracles which were wrought for their establishment, such as raising the dead, causing the blind to see, the lame to walk, the deaf to hear? Also the exact accomplishment of prophecies which were predicted some thousands of years before their fulfillment. And also to the intrinsic excellency and purity of the doctrines which they contain which so far transcend all human composition as was not in the power of man to invent. I say any man who attends and examines the Scriptures from these evidences is monstrously blind if he is not struck with the clearest conviction of their divine original. If he believes the Scriptures he may also believe every particular doctrine which they contain. That man is a fallen creature; that he is under the condemnation and sentence of God's broken law; and exposed to suffer its penalty. Also that Christ has provided a scheme of salvation for sinners and that it is only through him that salvation is to be obtained.

I say you may have a speculative knowledge of all of these things and yet no more of a saving faith than the devils because they know and believe all these things for we find that the evil spirits confessed that Christ was the Son of God. And we know that the devils believe and tremble. Every attentive observer can not but be fully confirmed in this truth, because we daily see those who are well acquainted with speculative religion and very able to defend its doctrines against error and are also exceedingly tenacious of the doctrines of religion and yet such often exhibit the clearest proofs that notwithstanding they have orthodox heads yet they have corrupted hearts because we see them live in open rebellion against God, indulging themselves in every abomination and iniquity. Nay, have we not to lament that the greater part of these who call themselves Christians are of this description? They have been taught doctrinally to believe these things yet it is evident that they have never felt their power or transforming efficacy because they are not by these truths formed to a holy life and

conversation. And it must be so, because it is not in the nature of a speculative faith to change the heart. The Apostle Paul says, if I have faith in so much as to move mountains, speak with tongues, and do many miracles, yet if I have not charity or love it is all vain or of no account. And so may you, my brethren, have all speculative faith and knowledge in the doctrines of religion, yet if you have not believed them in such a manner as to work by love and purify your hearts and form your lives to holiness and delight in the service of God, you are yet destitute of a saving faith. You are yet in your sins. I beseech you to examine yourselves to see upon what ground you stand. If you are resting upon such a faith as we have described for your justification in the sight of God be assured it will prove as the quicksand or as the spider's web which will fail you in the day of judgment.

I shall now attempt to show what kind of faith which is of a saving nature and the process by which the sinner comes to obtain such a faith.

Such is the blinded depraved state, sinners being under a state of spiritual death that they cannot perceive divine things. The natural man receiveth not the things of the Spirit, neither can he know them. They are foolishness to him because they are spiritually discerned. Once were ye in darkness, but now are ye light in the Lord. Man by nature is dead in trespasses and sins, blinded by the god of this world, and continually led astray by the lusts of the flesh, the lusts of the eye and the pride of life. They desire not the knowledge of God or of his ways. They see no beauty or comeliness in Christ wherefore they should desire him. Nay, he appears a root out of a dry ground. Now as it is evident that sinners cannot see the need of Christ as a Saviour, they cannot believe because we have already observed from the constitution of our natures, we must perceive before we can believe and we must also perceive a suitableness and excellency before we can love or choose. This perception must be obtained by the sinner. And it is by the Spirit or through the medium of divine illumination, as appears evident from that office which is assigned to the Holy Spirit in the scheme of Salvation. We find it to be his office to make an application of it to the sinner. The Spirit is called in Scripture "the Spirit of Light" and that which leads into all necessary truth. And He it is who takes of the things of Christ and shows them to the soul. To make it more intelligible the manner by which the Spirit enlightens the mind, I would observe that it is through the instrumentality of truth. He represents the truths of God's Word clearly to the mind. Hence it is that the Word of God is called in Scripture. "The Sword of the Spirit." Because by this as an instrument he slays the enmity of the human heart, destroys the power and dominion of sin, and brings the whole soul into subjection to God. And this is the cause why the Word of God has such an effect upon the children of God, in administering comfort and consolation, strength and support, while careless sinners can read it and sit under the preaching thereof without feeling its power. But the Spirit must bring these truths home with demonstration and power before they will be effectual to salvation.

The sinner must come to see that he is in a lost state before he will apprehend his danger. He must see that he is under the condemnatory sentence of a broken law exposed to the penalty and despair of justification by his own righteousness before he will accept the righteousness of another. The sinner thinks that he is rich and increased in goods; standeth in need of nothing, and knoweth not that he is poor and wretched and miserable and blind and naked. When God is about to call a sinner he sends the Spirit to enlighten his darkened mind and remind him of his danger, which, I believe, is the first truth of which the sinner is convinced. The spirituality, purity and extent of the law is revealed. Its awful sanctions and latitude of its demands reaching to the very thoughts and intentions of the heart, and pronouncing a curse against every violation; for cursed is every one who continueth not in all the things written in the law to do them. The sinner sees that he has violated the law in ten thousand instances. He views the awful majesty of Jehovah and his inflexible justice. This perception will cause the sinner to believe and tremble and feel deep conviction for his sins. Perhaps some of his most enormous sins will appear before him continually like so many daggers pursuing his soul and give him no rest. He endeavors to shun the conviction but finds it impossible. He endeavors to work out his own righteousness. His language is, "Stay Lord and I will pay the whole." He will leave off some of his former practices and engage in some of the duties of religion. But all he does proceeds from selfish motives, to deliver himself from the fear of hell, and not from love to God. And soon as these terrors are removed, like water dammed, their lusts will break out with greater impetuosity than before. And hence it is that under the preaching of the Word or some of Gods providences, we see sinners coming under deep convictions, and apparently seeking the kingdom of heaven but they return again like the dog to his vomit and become more hardened and incorrigible sinners than before. This was the case with the children of Israel when the law was divulged at Mount Sinai. They heard the thunders roar, and saw the lightnings flash, being struck with terror they cried out, all that thou commandest unto us will we do", but no sooner were their terrors withdrawn than they returned to their idolatry. That soul whom God effectually calls is still further wrought upon by the Spirit, till he comes at length to see that all that he can do will never justify him in the sight of God. He sees if he is ever saved it must be by free and sovereign grace, for he has no merit in himself. Now his experience will coincide with the testimony of God's Word, for it says, "By grace are ye saved". In such a situation as this, in such a state of anxiety the sinner is brought with the conviction to cry out, "What shall I do to be saved"? O, how inconceivably pleasing must it be to such a soul in this state to see a way of escape. Here it is that the gospel way of salvation is revealed by the Spirit to the soul, that God is in Christ reconciling the world unto Himself. The sinner receives him and has a suitable Saviour as having the demands of law and justice and that God is well pleased for his righteousness sake, that all the perfections of God can harmonize in Christ in the salvation of

a sinner, as it is represented in the Scripture, the glory of God shining in the face of Jesus Christ. The sinner having just views will believe and believing will "rejoice with joy unspeakable and full of glory." Such views of Christ as a Saviour will appear incomparably enviable and excellent to the soul. This will gain his whole affection and determine him to choose Christ as his complete Saviour. This is that faith which the Scriptures say "works by love and justifies the heart". This will give the victory over the world and produce good works. It will cause the soul to tend towards God and seek its enjoyment from Him which is a restoring of man in some good degree to his former estate. This is that faith, my brethren, which the text requires when it says, "believe on the Lord Jesus Christ and thou shall be saved." How deficient is such a faith which gives only a persuasion that Christ died for me in particular, which any wicked man may have which never stays the enmity of the heart, or produces holiness of life and conversation.

Here I would beg leave to observe upon this subject that I do not pretend to prescribe that degree of conviction for sin or its duration prior to a sinners believing on Christ in the manner I have described. Neither do I pretend to say what degree of joy and consolation is necessary to secure such a faith. The operations of the Spirit are very different in producing conviction or administering consolation. Some are brought even to hell with terror. Others have a less degree. Some have a longer duration of conviction, others a shorter just as God pleases. But this I think is universal, that all must come to see their lost state by nature and the suitableness of Christ as a Saviour before they will accept of him in a saving manner.

I observe also that the degrees of strength in faith are different, and will always be in proportion to the clearness of perception either strong or weak. But this much the weakest can say, "This one thing I know whereas I was blind, now I see." Whilst others who are highly favored can speak forth the language of assurance, "I know in whom I have believed."

I will now proceed to a few words of application which was the last thing I proposed.

I have endeavored, my brethren, to show you the lost state into which man has fallen. That Christ is the only Saviour for man in this state. I have also in a practical manner endeavored to show you how the sinner comes to believe on Christ and accept of Him as his Saviour. If you have been attentive you have some knowledge whether you have thus believed upon Christ or not. You must know whether you have cordially surrendered yourselves to him from a conviction of your lost state and the suitableness of Him as a Saviour, whether you are heartily engaged in his service, and endeavoring to live to his glory. The Apostle Paul says, "Examine yourselves whether you be in the faith. Prove yourselves. Know ye not your own selves how that Christ is formed within you

except ye be reprobates?" If you are conscious to yourselves that ye have believed on Christ, then the words of our text speak the greatest consolation to you. It says, "Ye shall be saved." You are entitled to Christ and all the benefits of his redemption, to all that grace and consolation; strength and support with which he blesses his people in this pilgrimage state and a crown of glory at last which fadeth not away reserved in heaven for you. But you must fight for it awhile in the world. This state is a state of warfare. Through many tribulations you must enter into the kingdom of heaven. All those who live Godly in Christ Jesus must suffer persecution. But here is the consolation. The victory is assured by Christ to every one of his faithful followers. Blessed be God for such a hope which as a sure anchor to the soul, bears it up, steady and uniform amidst all the boisterous waves of difficulty and trials which attend the children's christian life. O, my believing friend what grounds have you for gratitude to your gracious Redeemer. You were lost but he has groaned, bled and died that you might live. Thousands and tens of thousands of our unhappy race are permitted to go on in their sins to their eternal destruction. But by his grace he has chosen you as vile—as vile—and sinful as any—and made you the heirs of his grace. Let me exhort you to express your gratitude by the holiness of your walk and conversation. Be diligent in the use of all appointed means. Endeavor to walk in all the ordinances of GOD blameless. It is through the medium of these that he comforts, strengthens and confirms his people. It is through these you are to grow up in the full assurance of faith. Be therefore sober and vigilant. Persevere unto the end and you will receive a crown of glory.

But it is to be commented that by far the greater part of you are yet unbelieving. Many are called but few are chosen. Strait is the gate and narrow is the way that leads to joys on high and few there be who find it. But broad is the way and wide is the gate that leads to destruction and many are crowding thither. This truth we have confirmed by observation. Are you amongst this unhappy number? Do not your own consciences remonstrate against you? God is greater than your hearts, he knoweth all things. Oh how unspeakably wretched is your condition! You are yet under the power and dominion of your sin which like a mighty conqueror is dragging you at his chariot wheels down to eternal destruction. God is calling upon you by his Word and providences to return and live. But ye have set at naught all his counsels and would none of his reproofs. But let me tell you that there is a day coming (if you are not brought to cry for mercy while it may be found), that you will call and he will not hear, when he comes in the clouds of heaven clothed with majesty and glory and appearing as the Lion of the Tribe of Judah to take vengeance upon all his enemies. "It is a fearful thing to fall into the hands of the living God."

I would call upon you (as the sailors did to Jonah amidst a much less dangerous storm), "Awake, O Sleeper, and call upon thy God." He is now waiting to be gracious and calling upon you to be reconciled through Christ. But if you

still refuse and continue in your unbelief the words of our text say you must be damned. For it is only they who believe that will be saved.

It is God's common way of dealing with his creatures before any remarkable deliverance, either temporal or spiritual, first to prepare them for it by making them sensibly to feel their helpless and wretched situation. When their strength is almost gone he then interposes that they may see that their deliverance is of God.

This was the case with the children of Israel before their deliverance out of Egypt. They were brought to see that they were in an evil situation and to cry to God because of their hard bondage, (Deuteronomy 32:36-37). Also in their deliverance at the Red Sea, they were shut up in a difficult place. They could not turn to the right nor to the left. The Egyptians were behind—the Red Sea before. Mountains inaccessible were upon either side. Before God manifested Himself in any extraordinary manner to his saints of old, we find he first showed himself in a way that was terrible and then by the ways which were comfortable, as in the case of Abraham, (Genesis 15:12-13). So it was with Moses at Mount Sinai, God first appeared to him in terrible majesty insomuch that he said, "I exceedingly fear and quake," and then he made all of his goodness to pass before him, and proclaimed his name the Lord God, gracious and merciful. So it was with Elijah (I Kings XIX). So it was with Daniel, (Daniel X). So it was with the Apostle John (Revelation I). Our first parents were first terrified with God's awful majesty before they received the promise.

Christians are spoken of as those who have fled for refuge to lay hold on the hope set before them (Hebrews 6:18). Which representation implies great fear and a sense of danger preceding. To the like purpose is Christ called a hiding place, (Isaiah XXXII). It is the natural import of the Gospel-glad tidings, that good news of deliverance. Therefore before it can be the good news of deliverance to the sinner he must see that he is in the bondage of sin. John the Baptist was sent before to preach repentance to bring the self-righteous off from their own righteousness, telling them they were a generation of vipers, and showing them their danger of wrath to come, telling them that the ax was laid to the root of the tree. This was the case with the multitude at Jerusalem who were pricked in their hearts, and said unto Peter, and the rest of the Apostles, "Men and brethren, what shall we do?" And the jailer called for a light and sprang in and came trembling and fell down at the feet of Paul and Silas and said, "Sirs what must I do to be Saved?"

All these show that there is a certain analogy observable in God's dealings and dispensations and deliverances which he works for his people and has manifestations which he makes to them in cases both ordinary and extraordinary.

¹ The original manuscript is in the possession of Rev. Robert Stuart Sanders, a great grandson of Rev. Robert Stuart.

Journals of Robert Stuart

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JOURNALS OF ROBERT STUART¹

[First Journal]

July 5th 1795. Sabbath Preached at Mr. Jno. Pitzers James River to a considerable number of people They were generally attentive

Thursday 9th preached at Victor Bells on Craigs Creek to about 20 people

Saturday 11th preached at Jacob Persingers Potses Creek to about 30 people some were affected in general attentive

Sabbath 12th preached at Old Mr. Cains Dunlaps Creek to about 40 people they were generally attentive

Wednesday 15th preached at the St. Springs to a number of careless Gentlemen & Ladies

Sabbath 19th preached in the [illegible] of Greenbriar (Concord meeting house) to a considerable number of people some were affected in general attentive

Sabh. 27th preached at New Dublin meeting house in Mongomery to a large congregation general inattentive

Sabh. August 3rd preached at Grahame's Meetinghouse on reed creek to a small congregation generally attentive

Thursday 7th preached at Majr. Saml Eason's on little River to a small assembly of attentive people. A number of Baptists in this place

Sabh. 10th preached at the head of smith's river also thursday 14th and sabh ye 17th there are some people here very attentive to preaching & desireous to have ye gospel stated amongst them They are considerably divided about psalmody Braden a disturber of the peace Mr. Baldridge has preached here: He told the people that Gd. never countenanced nor smiled in the assembly where Watt's Psalms or hyms were sung this excited difficulty in the minds of some who had used them with freedom before

Tuesday 12th preached at Mr. Sharps to about 20 people very inattentive— They are principally Baptists here—Mrs. Sharp appears to be thoughtfull about religion.

¹ The Rev. Robert Stuart (1772-1856), after graduating from Washington (and Lee) College in 1794, was ordained by West Lexington Presbytery in Kentucky where he served as pastor of Salem and Walnut Hill Churches, the latter for about forty years. His first Journal deals with the early part of his ministry, his second records a three-months trip "within the bounds of the presbyteries of Cumberland, Transylvania, and West Lexington" in 1806; the third is a brief account of a three-months journey "within the bounds of the late Cumberland presbytery," in 1808. (See *Minutes of the General Assembly*, 1806, p. 132 and 1807, p. 164.) The fourth Journal gives a detailed account of his journey west of the Mississippi in 1816.

Thursday 14th preached at the Widow Houston's to about 30 people There were a few attentive There are a but a few Presbyterians here chiefly Baptists

Sabbath 17th preached at Chesnut Meeting house. preached here two sabbs. and two week days—They people came out pretty well Sabs. but few on a week day—This congration is but small—There are some good truly Christians here and appear desirous to have the Gospel preached amongst them—Saturday to the Baps.

Sabh. 6th September preached at new Erection to a considerable number of people—generally attentive

Thursday 10th preached at the same place to a few people—They people were engaged taking off their fodder so that they could not attend a week days preaching—

[Second Journal]

Set out on my rout as a missionary under the Gen. Assembly September 12th 1806

On Sab. 14th of Sepr. attended in company with Mr. Lyle to administration of the sacrament of the Lord's at Corn [Cane] Ridge. In this place we had preaching four days sucessively Friday, Saturday, Sabbath and Monday. We also attended a night meeting on Saturday

This is a congregation which formerly was stately supplied by Barton W. Stone. After he broke off from the Synod he took a large majority of the congregation with him

The people during this occasion were generally attentive and many appeared anxious to hear the truth, which we endeavoured to establish and defend in opposition to error. On this occasion we received ten to communion—Some of whome had forfeited their priviledges by joining the schizmaticks, their is considerable encouragement for missionary labours in this place

On Tuseday 16. returned home with a design of fullfilling an appointment in Madison on next sabbath in the bounds of transylvania Presbytery—

Friday 19th started from home to fullfill my appointment at Silver Creek in Madison. Spent Saturday in visiting some religious families and conversing upon some of the important doctrines of religion.

Sabbath 21st. preached at Silver Creek Church to a congregation of attentive people from Gal. 3. 20.—

Monday 22. went on my way into the bounds of Paint Lick Congregation spent Tuesday in visiting the Rev. Saml. Finley in a weak and low condition

Wensday 24th. the day being wet preached at night to a small but very attentive society at a private house (some were much affected) from Amos 12. 4. Paint Lick In this place (Paint Lick) attended with Messrs Robinson & Clealand to the administration of the sacrament of the Lords supper

Friday 26 preached at Paint Lick Church to an attentive and affectionate congregation from John 3. 3.—At night in the same place preached to a small attentive auditory from John 4. 23

Saturday 27. met with Messrs. Robinson & Clealand heard them preach to a large attentive auditory at night preached to a pretty large congregation Isaiah 59. 19. Many appeared to be affected

Sabbath morning preached the action sermon from Rom. 8th. 3. 4. to a numerous assembly in the woods the house being to small to contain the people though pretty large. Through the whole of the exercises of this day in preaching and administering the ordinance of the Lords supper the people were solemn attentive & many much affected.

Monday heard Mr. Logan a member of the Virginia Synod. E. Lexington Presby formerly a missionary under the Assembly preach to a large congregation.

Monday afternoon preached to a pretty large assembly from 1 John 1. 3. which closed the communion season. Through this occasion we have reason to believe God blessed his word & ordinance to the comforting & strengthening of his people. On this occasion we received two cizmaticks.—

These two congregation Silver Creek & Paint Lick were formerly supplied by Mr. Houston who divided them considerably by first joining the cizmaticks & afterwards the shakers. In this bounds there are a number of pious zealous professors—

Missionary labours may be spent here to great advantage by the blessing of God—

Tuseday 30th. returned home on my way to attend a sacrament at Concord on next Sabbath in the bounds of W. Lexington Presbytery

Wednesday October 1st 1806 started from home this morning on my way to Concord. Attended this evening to the examination of the Rev. John Lyles students

Thursday went on towards Concord. Maried this evening a couple at Mr. Joseph Wallaces Bourbon

Friday Octr. 3. 1806. met with the people at Concord. preached to a considerable audience of attentive people

Saturday Octr. 4th. met with Mr. Lyle both preached this day to a large audience of attentive people.

Sabbath Octr. 5th. Both preached this day and administered the sacrament of the Lords supper to a numerous audience of attentive people. Met with a number of people at a private house this evening for the purpose of social worship give them an exhortation this people were much engaged

Monday Octr. 6th. Mr. Lyle preached this morning to a considerable number of people after sermon I baptized several children, and concluded the sacramental occasion with an adress to the people suited to the occasion—

Concord where we administered the sacrament is a congregation in union with Corn [Cane] Ridge already mentioned. These two united were formerly supplied stately by Mr. Stone. After M. Stone separated himself from Synod of Kentucky Concord together with Corn [Cane] Ridge were much divided the majority following Stone Concord was about equally divided—During this occasion we conversed with and received two who had seperated themselves from the communion of our Church by joining in communion with Stone We also received two others also to the communion of the Church. Missionary labours may be spent here (by the blessing of God) to great advantage as there are a number of pious people eager for the word of truth and numbers who have been seduced by false teachers, who had they an opportunity of hearing the truth might again embrace it and return to the communion of our Church

Tuesday Octr. 7th returned home on my way to Bethel Church, in the bounds of W. Lexington Presby. to assist Mr. Rannells in the administration of the sacrat. Lord's supper

Friday 10th. Octr. 1806 started this morning to Bethel. Met with a small congregation. preached from Jer. 17. from 5 to the 9 verse inclusive. The congregation were attentive Met with Mr. Rannells.

Saturday 11th. preached after Mr. Rannells this afternoon to a pretty large attentive audience from 1. Cor. 1. 30.

Sabbath 12. Mr. Rannells preached this morning to a numerous audience. generally attentive. I fenced the Tables & served the first preached this afternoon to a numerous assembly from Luke 19. 10.

Monday 13. we met with a considerable audience this morning. Mr. Rannells preached. After sermon I addressed the people on the necessity and importance of forming themselves into a Congregation. After the people were dismissed we met with the people and framed them into a congregation. Chose elders &c—

Bethel is a church which was formerly under the care of Mr. Marshal, but was broken to pieces when he seperated from the Synod—The greater part following him.

The Ordinances have not been administered in this place since the seperation until now. Hence the necessity of congregating them again

We found here 38 members to support the presbyterian interest.

Monday evening returned home with a design to preach at Walnut Hill next sabbath & meet the Presby. of W. Lexington at Walnut Hill Church next monday, and the synod on Tuseday following at Lexington

Sab. Octr. 19th 1806 preached at Walnut Hill to a pretty large congregation.

Monday 20th. met the Presbytery of W. Lexington at Walnut Hill

Tuseday 21st. Met the Synod of Kentucky in Lexington—continued in the sessions of synod until Tuseday evening 28th when Synod adjourned

Saturday Nov. 1st. 1806 assisted Mr. Blythe in the administration of the sacrament of the Lords supper preached this day to a pretty large congregation from Rom. 8. 29. 30

Sabbath evening preached to a large congregation from Heb. 2. 3.—

Monday Nov. 3. 1806 returned home for the purpose of preparing to take my journey to Cumberland Pby.

Sabbath Nov. 9th started this morning on my way to Cumberland Presbytery Preached this day at Jessamine Church to a small attentive congregation Rode this week 100 miles and preached on sabbath the 18th at Ebenezer Church on the Waters of Green River in the bounds of Transylvania Presbytery to a small attentive audience

Monday 17th. pursued my journey towards Cumberland Presby. lodged this night at the Rev. David Rices

Tuseday 18th. rode this day to the Rev. John Howes in Barren County

Wednesday 19th. the Major Wallaces. Thursday 20th. arrived at Mr. Reeds in the bounds of Cumberland Presby.

Friday visited Mr. Rankin and found him more friendly than I expected

Saturday 22nd. rode this day 9 miles with Mr. Rankin with a design to preach but was disappointed by the following circumstances it was a funeral occasion & the friends of the deceased insisted that the sermon should be preached by Mr. Rankin. Had an opportunity of publishing some appointments.

Had information that Mr. Rankin who was suspended by the synod of Kentucky after his return from synod had called the people of Gasper (his former charge) together and refused to preach until they would give their approbation They drew up an instrument of writing the nature of which I could not fully understand however this paper was generally signed by male & female after which he preached & continues to preach—Mr. Hodge also

Mr. Rankin had also informed the people of missionaries that were expected

and enjoined it upon the people not to open their ears to them—learning this to be the case I found it necessary to use the cunning of the serpent. By appearing friendly with Mr. Rankin manifesting as my design as a missionary under Genl. Assembly to preach the Gospel by these means Mr. Rankin published an appointment for me at Gasper Church his place of meeting.

Sabbath 23. preached at Gasper Church to a pretty large and very attentive audience all the prejudices [prejudices] of the people appeared to be removed against me as a missionary and have reason to believe by the blessing of God some good was done in the place after sermon the elders of the congregation met me and appeared friendly—By this circumstance I hope in the providence of God a door is opened to preach to advantage in these bounds—Kept some appointments here and pursued my journey to Meclenburgh County to supply some vacancies there

Monday 24th. rode to the Rev. James Balche's

Tuseday Wedensday and thursday rode into the bounds of Shilo congregation Tennessee State where Mr. Hodge preaches Found the same prejudices [prejudices] to encounter here as at Gasper

Thursday 27th. preached this night to a small but attentive audience at Mr. Far's, a suspended preacher spent Friday and Saturday in conversing with the leading men of this congregation on their standing as a people & also upon some of the leading doctrines of the Gospel—found in this place a number of pious zealous Christians—Spent Saturday night with the Rev. William Hodge

Sabbath 30th. preached this day a[t] Shilo to a large, attentive and affectionate people.

Monday December the 1st. rode this day to the Rev. Mcgee's on my way to an appointment a Church called the Ridge

Tuseday 2nd. rode to the Ridge found the notice had not circulated—Appointed to preach at night at a private house by candle lighting Met with a small Baptist society this afternoon at a private house and give them an exhortation—At night preach at Mr. Montgomery's Hamiltons to a small but attentive congregation.

Wedensday 3rd. rode this day through a storm of snow 22 miles to fulfill an appointment at Red River church on Thursday

Thursday 4th. the day being cold preached in a private house Clarks to a small attentive audience—rode this evening to Mr. Nelson's a silenced preacher

Friday 5th. rode this morning 10 miles to fulfill an appointment at Russells-ville Logan county—The day being cold met at a private house in Russellville (Whiteside) with a small congregation and preached to them from 2 Cor. 5. 20.—The people were attentive

Saturday 6. Preached this day at the Rev. James Balche's to a small audience of attentive people the day being very cold

Sabbath 7th. rode this morning 12 miles to an appointment at little Muddy—The day being very cold the people had concluded to meet in a private house, but neglecting to leave a messenger at the meeting house to conduct me to the place and being an entire stranger in the place after riding to the meeting house and seeing no body there I concluded there was no meeting & therefore pursued my journey to my other appointments—Arrived this evening at Mr. Reeds where I tarried until Tuseday morning the weather being stormy.

Tuseday 9th. rode this morning 7 miles to Mr. Skiles in Warren county to fulfill an appointment at his house.—Preached to a few people—attentive

Wednesday Thursday Friday and Saturday rode on my way home the wether cold and stormy to meet and an appointment on Meadow Creek

Sabbath 14th. Meadow Creek preached to small audience of attentive people—The day being very cold—In this place there is a promising little society—They are supplied by Mr. Stile on fourth of his time

On Monday and Tuesday rode forward to fulfill an appointment at the brick meeting house in Lincoln County on Thursday next.

Thursday 18th. and Friday the 19th. was prevented from fulfilling two appointments in consequence of heavy rains & high waters

Saturday 20th preached at Lanchester in Garrard county in the bounds of Transylvania Presby. to small attentive audience

Sabbath 21st, preached at Paint Lick meeting house to a pretty large attentive audience

Monday 22 returned home having accomplished my missionary tour of three months. through the presbyteries of W. Lexington Transylvania & Cumberland

[Third Journal]

February 1st. 1808

Set out as a missionary under the Genl. Assembly for the year 1808

Sabbath 7th. preached at Barren Courthouse to a small assembly of attentive people.

Tuesday 9th. arrived in Russellville.—Spent thursday Friday and Saturday in visiting some afflicted friends, and also conversing with some professors of religion whome I was apprehensive were likely to be carried away with the delusion of the Shakers, who have had considerable success in proselyting in this part.

Sabbath 14th had an appointment to preach in Russellville but was prevented from fulfilling it by an indisposition of Diarea & vomiting which confined me in Russellville for 8 or ten days

Thursday Feby 18th 1808 having recovered my health in a measure rode this evening to the Rev. Balche's—

Saturday 20th. preached this day to a number of attentive people at Mr. Barnetts.

Sabbath 21st. preached this day at Gasper Meeting house to a considerable congregation of attentive people

Tuesday 23 preached this day to a few attentive people at Majr. Slough's.

Thursday 25th. preached this day to a few attentive people at Mr. Skile's some of the people were considerably affected they wept freely

Sabbath 28th. preached this day to pretty large congregation of attentive people at Little Muddy.

Tuesday 1st. March attended the Counsel meeting at Gasper heard Mr. Nelson preach The Shaker's, Beats, Houston Dunlevy & Rankin were present.

Wednesday March 2nd. attended at Gasper, and preached after Mr. Ewin to a large attentive audience

Sabbath March 6. preached this day at Gasper to a pretty large congregation of attentive people.

Tuesday 8th. preached this day to a few people at Mr. Harris's on Drake's Creek—At this place met with Father Rice who give an exhortation

Wednesday 9th. attended with Mr. Rice at Mr. Reed where he had an appointment to preach but the day being very wet the people did not attend

Friday 11th preached at the Rev. James Balch's meeting house to a few attentive people.

Saturday rode to Russellville to fulfill an appointment on Sabbath.

Sabbath 14th. preached at Russellville to a considerable number of people attentive

Thursday 17 preached at Russellville to a few attentive people

Sabbath 20th. preached at Mr. Boylee's in Logan county to a number of attentive people. Here met with Mr. Rice again who came to my appointment he also preached

Tuesday 22 attended with Mr. Rice who preached to a few people in the neighbourhood of where I preached on last Sab.

Wednesday 23 rode 8 or ten miles and preached to a considerable number of people at Finis Ervin's in Christian County.

Mr. Rice also preached The people were very attentive & some affected

Thursday 24 preached at Mr. Mitchels in the Clay Lick woods to a few attentive people.

Friday 25 preached to a few people at Mr. Rubee's on Whiperwill. some were affected.

Saturday 26 rode to on to Russellville

Sabbath 27 preached this day in Russelville to a pretty large congregation of attentive people

Rode this week to Mullenburgh county in order to make an appointment for Sab

Sabbath April 3rd 1808. preached this day in Greenville to a few attentive people—This is a new settlement, but contains the beginning of a pretty respectable congregation a[s] promising as any I have visited

Sabbath 10th. preached at Concord 10 miles from Russellville Logan county to a pretty large congregation of attentive people

Friday 15th. preached in the bounds of little Muddy congregation to a few attentive people.

Sabbath 17th. preached at little Muddy Church to a number of attentive people.

Sabbath 24th. had an appointment at Gasper but prevailed on Mr. Balch to fulfill it for me, and returned home.

Money received from the people	L	s	d
From the people of Corn [Cane] Ridge -----	9	9	
Bethel -----	15	—	
Benjamin Rice -----	3		
	12		
	1	89	9

Money paid by the people	L	s	d
July the 5th -----	0	13	0
July 9 -----	—	3	—
July 11th -----	—	6	4 $\frac{1}{2}$

July 12	—	9	5½
July 15	—	—	—
July 19	—	10	1½
July 27	1	4	2½
August 3rd	—	18	9
August 10. 14. 17	1	13	16
Chestnut	2	2	—
New Erection	—	13	6
	9	4	3
	1	10	0
	10	14	3
total	8	14	3

1.	19.	0
1.	4.	0
—	—	—
.	15.	0

L10:	14:	3
7:	12:	0
—	—	—
18:	16:	3

8.	14.	3.
1.	10.	0
—	—	—
10.	4.	3

3. Sab. Feby, at Gasper

4. Little Muddy

1. Sab. March Gasper

2. Friday March Mr. Balche's

2. Sabbath March Russellville

Circuit of preaching

Skiles—Gasper meeting house

Little Muddy—Russellville—Clay Lick woods—Mulenburgh—

Mr. Balch received seven No. of three setts which he could not sell not being the full sett.

- 1st. Sab March Gasper
2. Do Do Russellville
3. Do Do Clay Lick Woods
4. Do Do Russellville

1. Sab April Mulenburg
2. Mulenburgh
3. Little Mudy
4. Sab Gasper

[Fourth Journal]

Set out from home on Thursday Sepr. 26th 1816 attended the meeting of the convension for the purpose of forming an auxilary bible society in Lexington

Sepr. 27. Set out from Lexington on my journey to Missouri Territory in company with, the Revd. Saml. Brown from Virginia. Lodged this night at Overton's 34 miles from Lexington.

Sepr. 28th. rode on to Midletown—Stoped at Doctor Glass's for the purpose of preaching in Midletown on to morrow.

Sepr. 29 Sabbath preached to a considerable congregation of attentive people—Rode on this afternoon to Louisville met with Mr. Brown who had come on to spend the Sabbath in Louisville.

Sepr. 30th. Crossed the Ohio at New Albany—Traveled 16 miles and lodged at Morris's

Octr. 1st. Traveled 40 miles and lodged at the French-Lick Land well timbered and 2-rate French Lick an excellent mineral water impregnated with sulphur salt and Allum—What is remarkable this water has increased in strength quantity and quality by the Earth quakes The country back nobby.

Octr. 2. Crossed Lick Creek on the clift of which is plenty of Iron Oar and where the Punhsis & Co. are about to erect Iron Works—At E. White River saw the under jaw bone of the Mamouth 2½ feet long wighs 75 lb found in the bottom of the River. Loutt the man's name. Plenty of Allum found in the neighbourhood of the place. Also salt on the Grass &c. Crossed the E. branch of White River above the falls 150 yards wide Bottom of the river covered thick with Mussle shells

1st. rate land—considerable extent of bottom overflow, after ascending the clifts entered the prairies for some distance and scarce of water—Poor land Lodged at a little viledge called Liverpool. 32 miles

Octr. 3rd. crossed the W. branch of White River 150 yds. wide—Bottoms rich but overflows—Stone coal on both branches of White River. 2 [second] rate land from White River to near Vincennes which stands on the E. side of the Wabash—contains some good buildings, but principally French Huts. 16 stores.—Illinois T. Forde the Wabash 300 yds wide—passed through an extensive fertile and well timbered bottom-overflows. 8 miles from Vincennes come to a small Creek called Umbra A saw & grist mill here.

Octr. 4th. Passed through extensive Prairies. In the evening passed one 7 miles cross—Lodged at the little Wabash 45 miles

5 Passed a Praire 12 miles cross—Lodged at a Camp 3 miles in the Grand Praire which is 23 miles cross—36 miles.

6th. Crossed the Grand Praire to Okaw on Kaskasky River a limpid stream—Collected a few people and had preaching with candlelight. 22 miles

7th. Traveled 28 miles crossed shoal creek to Fultons Esqr. near Silver Creek—Mr. Fulton a Presbyterian.

8th. Preached at Fultons to a few people—A few Presbyterians in this neighbourhood—Lodged this night at a Mr. Alexanders also a Presbyterian

9th. 21 miles to the Mississipi which we crossed & arrived at St. Louis A large sand bar is formed on the W. side of the Mississipi which will injure the lower part of town as to Navigation.² St. Louis stands on a Bluf composed of lime stone—contains Narrow streets on the 1st. & 2 bank. The houses are (a number of them) Dirty looking French houses some of which are inclosed with high rough stone walls which have served as Fortifications. On the top of the Clift 3 bank is a high and elegant situation for building where we were told a Street had been laid off which will afford an elegant situation for building

This evening met with a number of acquaintances from Kentucky—Was introduced to Gov. Clark who received Mr. Brown and myself with great cordialty—Invited to dine with him on to morrow—Met with Cheles Corr [?] who also received us cordially & treated us with great hospitality.

10th. Was introduced to Col. Benton who also treated us with hospitality dined with Genl. Clark. Was introduced into his counsel room where we saw a number of Indian & Natural curiosities.—Also a number of Indians of the Aio-way Nation with their chief who had come begging—very poor.

Took Tea and Lodging this night with Mr. Corr.

² The problem of silt in front of the St. Louis docks became so serious that the War Department ordered Robert E. Lee, then a captain, to work on the problem in 1837. He solved it by building a jerry out from the opposite bank of the Mississippi above St. Louis, thus directing the current of the river across to St. Louis and washing the silt away from the docks. See Douglas Freeman, *Life of Robert E. Lee*.

Met with Col. Tucker who married Polly Coaler a polite intelligent and hospitable Gentleman.

Made an appointment for preaching in St. Louis on Sab. next and rode 11th in company with Col. Tucker to his house 21 miles near the Mouth of the Missouri River.—The road led up the Mississippi bluff—Land broken some good land covered with a thick growth of shrubs which no doubt if the fire does not prevent will produce plenty of good timber which I have been led to believe may be the case with the Paraires generally. Met with Mrs Tucker who had lost by death her two little children & herself recovering from a spell of fever—

12th Returned on our way to St. Louis to fulfill an appointmt in that place to morrow—Lodged Hempsteads who is the most active man and best acquainted with the religious concerns of this Territory—which information was recd. from him.

13th. Mr. Brown preached in St. Louis this morning to a small assembly of attentive people—Preached myself this afternoon to a few people attentive.—In this place they have no Church erected as yet nor any publick buildings but the principle inhabitants express a desire [to] have a Church

14th. Rode this evening to Mr. Hempsteads in company with Col. Tucker and his wife who dined at Mt. Hempsteads Mr. Brown & myself concluded to take different routs. He to to go up between the Mississippi and Missouri Rivers as high as Salt River. Lodged this night at Mr. Hempsteads from whome I received a good deal of interesting information respecting the religious concerns of this Teroy. and other subjects. An intelligent man.

15th. Rode this day to Mr. Jenesans 17 miles living in the settlement of Crove Carr [Creve Couer] Bonum [Bonhomme] Township. Appointed to preach to a small Church in this place formed by Mr. Giddon's a Missionary from New England on to-morrow The country from Mr. Hempsteads to this place Prairi some good land but little good timber Congress land principally. In this settlement & Bonum creek the land is rolling fertile and pretty well timbered will admit of a compact good settlement 5 miles to the Missouri River 9 miles to St. Charles.

16th. preached this day to a small congregation of attentive people at Mr. Caldwell's who removed from Bourbon Kentuck[y]. Met here with two Baptist preachers Mr. Jas. Lemmons and Clark. Clark preached—An elderly illiterate well meaning man who has preached here when . . . [illegible] appointed to preach at Mrs. Smiths in this settlement on next Friday.

17th. Rode this morning to see two Lakes. A small creek called Corr Crave runs into the 1st. and forms it $\frac{1}{4}$ mile cross and length. It communicates with a 2[nd]. The distance between them 50 or 60 yds. The 2. larger and deeper than the 1st. Both communicate with the Missouri River in high water. They

contain a number of large fine Fish of different kinds. Buffelo Cat &c. Lodged this night at Mathew Caldwell's.

18th. preached at Mr. Smith's to a few people attentive Mrs. Smith has lived here for 17 years & enjoyed health. Rode half mile this evening and lodged at Mr. Conover's who has lived in this place 18 years and his family have enjoyed good health.—Has a daughter 13 years old and weighs 140 lbs.

19th. Rode this day with Mr. Conover to see the Missouri River. In approaching the River passed through a very fertile bottom of one mile thickly covered with spruce wood and other brush difficult in riding through. Cotton wood the principal Timber. In approaching the River you can scarcely see the channel for immense sand bars and Islands—Rode on a sand bar for half a mile to the River and found it a muddy rapid stream. The banks are continually giving way with their timber—The channel continually changing. Not a handsome appearance. Saw it at the mouth of Bonhomo Creek.

20th. Sabbath—Preached this day at Mrs. Smith's to a considerable congregation of attentive people—Met with Mr. Flint a Missionary from the association of Connecticut who also preached

21st. rode with Mr. Flint to St. Charles a small French Village on the W. side of the Missouri River. Contains but a few huts in the French stile of building. A handsome and elegable situation for a town stands in the forks of Mississippi and Missouri Rivers.

22d. Visited the Mamelles two naked bluffs took their name from resembling the female breasts.

2. Sab. N. Princeton on the waters [of] a lake Mr. Scotts sacrament
Elders in Belle view Washington Wm. Sloan. Robt Sloan Jos. M: Arnack.
Alexander Boesd[?]. Robt. Stevenson &c—100 subscribers

Boner. Watson. Caldwell

Elders. Bonum

Confessions of faith much wanted.

Jas. Lemmons sr. New design

Illinois

Mr. Creary 28 miles on this side Salene—

Mr. Flack 36 miles beyond Kaskakias.

Street 10 miles beyond Salene [End of page]

from these bluffs there is a most beautiful Landscape. An extensive fertile paraire opens to view extending up and down both Rivers composed of Aluvia it is evident that at this point the two Rivers have once united. The three rivers Mississippi, Missouri and Illinois can be distinctly seen. The bluff of the Mississippi has a delightful appearance. The rocks have the appearance of a large city at a distance. The distance across the Praire to the Mississippi in a direct line

from the Mamelles 3 miles to the Missouri 1½ miles. It extends up the Mississippi 60 or 70 miles. Preached this evening at candlelighting to a small attentive audience at St. Charlas.

23d. Rode this morning to Mr. Ayer's a presbyterian ten miles down the Fork, a rich bottom of Parrari Alluvia already mentioned. Mr. Ayers lives on the edge of the timbered land of the Missouri bottom and has his farms in the Paraire. His corn although a dry season will produce 75 bushels to the Acre. Irish potatoes & Turnips remarkably large and he informs me that vegetabes of every kind grow remarkably well.

Rode this evening 4 mile to Portage de Sioux a french vilage on the bank of the Mississipi 6 miles above the junction of the two rivers. They are here 1½ mile wide A most elegant & eligable situation for a comercial town. A canal of a mile & half would unite the two rivers.—The opposite short bluff in the Illonois Terotory is a solid mass of limestone rock suitable for building Up the Missouri to St Charlas for 1½ mile wide is a hevily timbered bottom of fertile land. Timber Ash Walnut Pacon Sycamore Cottonwood.

24th. preached this evening 3 o'clock to a small audience at Mr. Ayer's who is the only Presbyterian in this settlement there are in the settlement (in the point) 26 american families.

25th. Returned this morning to St. Charlas—Met with Mr. Brown had preaching this night in St. Charlas. Mr. Brown preached to a few attentive people.

26th. Crossed the River rode to Mr. Jemison's Carr Crave settlement

27th. Mr. Brown & myself each preached to a considerable congregation Bon homo attentive This is the best society in the Terotory which I have visited.

28th. Rode to Mr. Jemmeson's

29th. Rode to Col. Tucker's 17 miles—Passessed through Flourisant Vilage the Garden spot of the Missouri Terotory E. of the Missouri River 119 miles W. of St. Louis.

30th. Rode to Mr. Steven Hempstead's in company with Mr. Brown and spent the night

31st. rode to St. Louis in the evening returned to Mr. Hempstead's.

Nov. 1st. Rode to Mr. Jemmeson's to enquire for John Walker who is sick in the Fork.

2nd. Rode to St Louis 17 miles. Spent the night at Mr. Reddick's Determined to go for John Walker at Mr. Porter's where he has been lying sick for three weeks in the Fever.

3rd. Sabbath Rode this morning early with a view to arrive at St. Charlas for worship—was disappointed owing to the difficulty in crossing the River Missouri it being very stormy—prevailed on the ferry man to make the attempt got over with difficulty—Rode in the evening to Mr. Patman, 12 miles from St Charlas

4th. Rode on to Mr. Porter 25 miles from Pitman's and found John Walker better and determined to ride if possible to Bon homo.

5th. Started with John Walker rode to Pitma's

6th. Started after breakfast rode to the River Downing's ferry. Crossed on a platform with two little boys ferry men fell down the river 1 mile driven by the current and run aground on a sand barr where we remained for near one hour—Much alarmed got off with difficulty and landed—Rode to Mr. Jamison's Bon homo with John Walker where I met with Mr. Brown

7th. left John Walker at Mr. Jameson's and started on our journey homeward to St. Louis where we tarried for the night with a view of crossing the Mississipi in the morning on our way home

8th. crossed the Missipi at St Louis—rode down the Missipi bottom very rich called the American bottom—Lodged at Mr. Ford's 22 miles

9th. started after breakfast rode to Prarai Durouch [Prairie du Rocher] 20 miles where we fed Fell here again into the american bottom 12 miles from Kaskaskeas—Rode on this evening to Kaskask. put up at Mr. Bennetts

10th. vited this morning to breakfast at Mr. Morrison's where he entertained us kindly unto Monday morning after breakfast both Mr. Brown & myself preached this day to a few people attentive

11th. Rode on this day to Mr. Coxe's Buckar 35 miles

12th. Rode this day to Mr. McCreery's 40 miles. From Big muddy creek passed some handsome Prairie rich-land good generally on to Saline.

13 Rode this day 42 miles to Shawny town passed the Salene worked for 7 or 8 weeks by different establishments Lodged at Doctor Oldhams

14. Crossed the Ohio this morning. My horse so foundered that I was oblige to seperate from my company at Mr. Lithron's 6 miles E of Shanytown. Turned into Majr. Taylor's where I was treated with the greatest hospitality. Being obliged to be absent at he wrote me a note requesting to leave my horse at his house & take one of his to ride home.

15 Tarried this day at Majr. Taylor's in hope that my horse will be able to go on to morrow morning.—Rode this evening to Mr. Lethom's one mile. Tarried all night.

16th. Started this morning after breakfast. Rode this day only 26 miles my horse being stiff to Mr. Shrubs.

17th. (Sabbath) having no opportunity of preaching—Rode early this morning & crossed the Green River at Herman's ferry 10 miles from Shrugs breakfasted a[t] Tubb's one mile from the River—Rode on it being very wet to Blumfield's 20 miles where I lodged

18th. Tarried Blumfields Davis Co it being high water & very wet all day

19th. Rode after breakfast through water slashes on the low grounds & deep creek nearly swiming to Majr. Baird's where I met with comfortable and hospitable entertainment and lodged for the night 25 miles.

20th. Started this morning after breakfast and rode throug slashes on the bottoms of rough creek which I ferried and rode on through snow and crossed creek nearly swing [swimming] ferried Camp and lodged at Mr. Bowma's Ohio county 25 miles comfortable lodging

21st. Rode this day 32 miles to Souders—Lodged bad fare

22nd. Rode this day 32 miles to Millers 12 miles from Bards Town

23rd. Rode this morning to Bards Town to Doctor I Todd, to breakfast—Found the Family well—Determined to stay here to Monday next.

24th. Sab. preached this day in Bards Town to considerable congregation of attentive people—Dined with Mr. Hynes in company with Mr. Lapsley—Rode this evening with Mr. Lapsley to his house where I lodged all night.

25th. Started after an early breakfast rode 35 miles Lodged at Tuels[?] 8 miles from the Kentucky River

26th. Rode early this morning arrived at home this night 35 miles where I found the Family all well—Having been two months absent.

REMINISCENCES,¹ RESPECTING THE ESTABLISHMENT AND
PROGRESS OF THE PRESBYTERIAN CHURCH
IN KENTUCKY

PART I

Inasmuch as Kentucky was originally a colony of Virginia, it will be necessary briefly to advert to the condition of the church in that state at this period. The state of Virginia, prior to the revolution, was under the patronage of the established church of England. In the eastern parts of the state (that is, between the Blue Ridge and the Atlantic,) this church had the ascendancy, and exercised a spirit of persecution, as in the mother country, against all dissenters who attempted the establishment of a church among them, prior to the *act of toleration*. The eminently pious, talented, and popular preacher, Samuel Davis [Davies], a Presbyterian, did succeed, under the blessing of God—in opposition to much persecution—to establish a few churches, which at this time were under the pastoral care of some two or three superannuated clergymen. The Episcopal clergy, being generally destitute of piety, and immoral in their conduct; and being supported by the tithes of the people; had become odious in their sight, which necessarily led to a neglect of practical piety, and a dereliction of morals.

The western part of the state (that is to say, the valley between the Blue Ridge and North Mountain) had been settled by emigrants from the north of Ireland—the descendants of the Scotch Presbyterians, who had fled from their native country to avoid Episcopal persecution. They constituted a solid phalanx of Presbyterians, who have maintained their stand, almost unbroken, for more than a century. It was from the descendants of these *precious ancestors*, that the western Presbyterian Churches have, principally, been originally organized.

Two institutions of learning were founded under the prayers and patronage of the Presbyterian Church; one in the eastern part, called Hamden-Sidney—the other in the western, named Liberty-Hall Academy, now Washington College. It was from these two humble institutions, that she was furnished with an able and efficient ministry.

Such was the state of things, at the commencement of the revolutionary war;

¹ Three articles by Rev. Robert Stuart (1772-1856) dealing with the early life of the Presbyterian Church in Kentucky are reprinted from *The Western Presbyterian Herald*, April 6, 13, and 20, 1837.

² To see that this is not a biased statement see Bishop Meade's "Old Churches, Ministers and Families of Virginia" Volume I, pages 18-19.

and every person acquainted with the history of these times, knows the fact, that in *that* mighty struggle between despotism and liberty, the public mind was entirely absorbed in the great event; and all classes of men threw their energies into the attainment of the happy issue, and none with greater patriotism and effect than the Presbyterian clergy—and as a state of war, particularly a revolutionary war, is demoralizing in its tendency, it is not strange, as was found to have been the fact, that the state of religion and morals were at a very low ebb. Owing to our national attachment to infidel France, which came to our help in the hour of our need, we readily caught the manners of the French, and imbibed their principles. The writings of Infidels, and particularly *Tom Painé's Age of Reason*, was extensively circulated, and his principles imbibed by the youth particularly, with avidity; so that Infidelity, with all its concomitant evils, like a mighty tide, was desolating the land, with respect to religion and morals. Youth became scoffers at religion and blasphemers against God. Such a thing as a young man of talents turning his attention to the ministry, was so rare, that it would have excited astonishment. Hence, the few pulpits in Virginia were filled with old men, some superannuated, none in the prime of life or under middle age. The church truly had her harp on the willow, and in mournful ditty was lamenting the desolations of Zion.

The colony of Kentucky had at this time, if I mistake not—for I have no documents to be accurate as to dates—the labors of five Presbyterian clergymen: Messrs. Rice, the father of Presbyterianism in Ky., and whose memory is dear to the hearts of many yet living, Shannon, Templin, McCure, Rankin, and Crawford; who had organized churches out of emigrants from the east, particularly Virginia. The colony yet struggling for existence against a savage foe, the churches were of course in a very unsettled and languishing condition.

Having made this brief statement, the writer will now advert to a period where he can state facts that came under his own observation; and where he can say, with an ancient poet, “Pars (non magna) fui.” We have seen what the church was in her extremity—“that the enemy had come in like a flood.” We are now to see, how the “Lord gloriously lifted a standard against him.”

It was near the close of the last century, when a revival of religion took place in Virginia, which was the commencement of a succession of revivals which has so greatly prospered the American churches during the last 40 years; and so remarkably characterized the present century, for the increased number of clergy and private members; and produced such an excitement to extend the gospel throughout the benevolent operations which are the glory of the present age. But, alas! it is to be feared that the church has mistaken a mere excitement of enterprise for genuine piety; and, through her pride and self-sufficiency, provoked God to withdraw the influences of his Spirit; and leave her to pass through a scene of darkness and error, until she is humbled in the dust, and

brought to acknowledge her absolute dependence upon the arm of Jehovah for her strength and defence.

The revival commenced in the college of Hamden-Sidney, already mentioned, then under the presidency of the talented, pious, and eloquent John B. Smith. Some two or three of the pious students commenced a prayer meeting in their private rooms, which rendered them the butt of scorn, and ridicule, and persecution, by their fellow students in college. This prayer meeting attracted the attention of the president; he invited them to hold their meetings in his own house, and gladly joined with them, and superintended their meetings. From this small beginning, the Lord poured out his Spirit, and a number of the students, who had completed, or nearly finished their collegiate course, were hopefully converted and added to the church, and afterwards became efficient and successful preachers of the gospel.

In the academy of Liberty Hall, now Washington College, Mr. Graham, a man of the first order of talents, and of respectable pulpit eloquence, was President. In the academy at this time, there were a number of young men of great promise, some of whom had just graduated; all of whom were looking forward to the Bar, as the high road to emolument and preferment; and some had already commenced the study of the Law. When the intelligence of the revival at Hamden-Sidney spread through the country, it produced a great excitement, as something new and wonderful—as it in reality was to the then generation, who had never witnessed such an event. Mr. Graham, excited no doubt by the Spirit of God, resolved to go upwards of 100 miles to witness the joyful scene, and he persuaded some of the young collegiates to accompany him. The blessed result was, that he returned in the spirit of the gospel, and they under deep religious impressions, which soon terminated in their hopeful conversion. The revival rapidly spread among the students, and through the adjoining congregations, so that in a short space of time, a great number, especially of the youth, "were added to the church, of such as shall be saved."

The writer can say from his own observation, and, he hopes, experience, that it was an awfully solemn and joyful season, of "communion with God the Father, and his Son Jesus Christ, and with Saints." It was an antipast of heaven, I would here remark, that out of this revival, in the two institutions, in a succession of years, as they were prepared, there were between thirty and forty young men of the fine talents and acquirements, entered the ministry, and became a great blessing to the church. The most of these blessed and precious men have long since gone to receive their reward—some labored one hour; some 6; and very few have been permitted to arrive at the 11th, whose names I will take the liberty of recording: Alexander, Blythe, Hill, Calhoun, and the unworthy writer.

I will now record a fact, not known by the present generation, connected with the above history, which proved a great and lasting blessing to the churches in the state of Virginia, and its colony, Kentucky; and which will lead

us more particularly to the facts, respecting the progress of the churches in the state of Kentucky. It is necessary to remark, here, that our circumstances **now** are very different from what they were then. There were then no religious periodicals to blazon abroad through Christendom (alas! often too ostentatiously) revivals and missionary operations, and the interesting facts connected with them. I am therefore entirely ignorant, if the facts, important as they are, and as important as has been their bearing on the church, have ever been published or recorded, or can be now known in any other way than by tradition; and in a few years there will be none of those who acted in these interesting seasons, to tell the story to succeeding generations. I would here say, that not long since I heard an intelligent and worthy Bro., at one of the Anniversaries, in advocating the Home Missionary Society, in advertizing to the state of the primitive churches in Kentucky, make a statement which he would not have done had he been acquainted with the fact I am about to record. This incident deeply impressed my mind at the time, that it would be a benefit to the church, to record what is now but tradition, and known only by a few.

I will now make a brief statement of facts, connected with the revival already noticed; and which will be seen to have had an important bearing on the church in Kentucky in their incipient state.

The Synod of Virginia, in the good providence of God, having been furnished with so many interesting young men, already introduced into the ministry, and the prospect of many others, as she would furnish their preparatory studies, in succession, resolved to establish a *Home Missionary Society*. I call it home, because it was so, in the most endearing sense of that term. It was home, inasmuch as it was in the *bosom of the Church*; being under the patronage and direction of the Synod. It was home, inasmuch as its object was to supply the state of Virginia, in that deplorable state of destitution in which we have seen it to be. It was home, as the writer often witnessed, with feelings which he vividly recollects, but cannot describe—because the missionaries sent forth met their fathers in the ministry semi-annually, to give a narrative of their labors, in the several fields that had been assigned to them, and to receive their appointments and instructions for future labors. And what added to the importance of these meetings, they were made sacramental, or communion seasons—now, by an improved phraseology, called a *protracted meeting*, or a four days' meeting. These were profitable, interesting, and precious seasons to all who witnessed them. Many a parental tear of gratitude to God, fell from the cheeks of the *patriarchal fathers*, in hearing the interesting narratives of their sons; and many an aspiration ascended to the mercy seat, that their labors might be abundantly blessed; and the prayer was heard and answered.

The missionaries connected with this interesting society, in succession, for many years, spread over the length and breadth of the state of Virginia, from the Potomac to the Dan, and from the Ohio to the Atlantic; wherever a cluster of

people were to be found, they bore to them the messages of salvation; and great were the labors and privations they endured. The writer begs leave here, for the illustration of this part of the subject, to make a statement from his own personal knowledge; and the only thing which he regrets, is, that he will be under the necessity of using the personal pronoun more frequently than is pleasant. But let it be recollected, that whatever labor and difficulty he may have had to endure, is nothing more than what his predecessors or successors had to undergo; so that he only personifies in his own case, what his beloved associates had to endure.

Let any person lay down before him the map of Virginia, and from Lexington, as a central point, pursue his course north-west along the tributary streams of James' river that wend their way through the tremendous spurs of the Alleghany, until he arrives at the headwaters of Jackson's river, where they interlock with the head waters of the Potomac. Then let him take a south-west course, until he arrives at the Tennessee line; and then east until he crosses the Blue Ridge, to the N. Carolina line; then north-east until he strikes the mouth of the Potomac; and then pursue the Potomac unto its source, and he will have the boundary of the missionary field. All the settlements where human beings could be found, in the rough and extensive field, were visited by the missionaries. It is necessary to be acquainted with the geography of the settlements through the mountains, in order to estimate the labor and privation of a missionary. A tributary stream, for instance, of some large river, either running east or west, wends its way through tremendous mountains, making a valley of larger or smaller extent. In this valley a settlement is formed strung along its whole extent. When the missionary has visited this settlement, he then crosses the next mountain, by a narrow, winding path, where he generally has to walk, it being too precipitous to ride, dragging his horse after him, until he arrives at the summit; and then to wend his way down the precipice, still dragging his horse, until he arrives at the bottom, wearied and exhausted. He then falls upon a serpentine stream, dashing through rocks, and crossed and recrossed at every few paces until he arrives at his next appointment to preach. Thus he has to pursue his wearisome way, from valley to valley, contemplating the grandeur and sublimity of all nature—rejoicing in the privilege of being thought worthy, although through much tribulation, of bearing the messages of salvation to his fellow sinners. In wending his way through the valley, not unfrequently a thunder cloud would burst upon some cliff and drench him with its waters, unless he found shelter under some overhanging rock. The stream which he has been pursuing is instantly foaming into a flood of waters, and he has either patiently to wait until they subside, or pursue his way in peril; and sometimes, in pursuing his way to a distant settlement, he gets benighted in a valley, dark as the shades of death—depending entirely on the sagacity of his horse, to pursue the narrow pathway, often obstructed by fallen timber—often he has to alight from his horse and grope his way round the obstruction, and with his feet and hands, by

the sense of feeling alone, find the path, and again trust to his friendly animal to guide his way, until, after the middle of the night, he arrives at some cabin, glad to find a shelter to his weary body and perplexed mind, and a pallot on the floor, without refreshment, on which to repose. All this toil, and wearisomeness, and perplexity, and privation, the writer has experienced; which can be felt, but not described; and as he has said, is only what his missionary brethren underwent. There were then no turnpikes, no stage coaches, no steam boats to convey the missionaries and agents of the church rapidly and slothfully from village to village, with plenty of money in their pockets, to feast sumptuously every day. And yet (O shame!) we hear complaints of great self-denial, and privations complained of, by our eastern brethren, in missionating in the fertile and hospitable plains of the valley of the Mississippi. I would here remark, that it was not the habit of the church *then*, as it is too frequently *now*, to license a candidate and then confer upon him ordination as a kind of honorary degree; and leave him to follow his own inclination, to labor or not: she required her licentiates to labor, to labor hard, and ordained them when they received a call from the people, which was deemed authority for ordination.

From such a state of things, it may be reasonably expected, that, under the blessing of God, great results would follow. Yes, great results did follow, exceeding the most sanguine expectations of the friends of morality and religion. The gloom was dissipated; a bright halo of glory involved the church; old churches that were grasping for existence, and ready to die, were revived; new churches sprung up all over the land; the Macedonian cry became long and loud; Infidelity was checked in its career; and immorality, which threatened desolation, was driven back. The church took her harps from the willows, and sung her joyful anthems, in thanksgiving and praise to God's grace, which had effected this gracious change. The effects are felt to the present days, as any person may see, by adverting to the history of the church *then* and *now*. There is, perhaps, *now* not a valley among the vast range of mountains, where the gospel is not statedly preached; and in the eastern parts there are now many flourishing churches which were then brought into existence. May the Lord preserve the churches, founded by so much self denial and toil, from being marred by the *new fangled measures and doctrines of New Schoolism!*

But to return to Kentucky. It will be found that she participated her just proportion, in the benefits resulting from the revival and missionary labor. It was not until Wayne's treaty with the Indians, that the settlements of Kentucky were permitted to extend themselves unmolested. Hitherto, the labors of the old clergy, the fathers of the church, had been limited, first to stations where the people clustered together for safety—when it was dangerous to travel from one station to another, without a strong guard—afterward, only where they had been permitted to settle in a dense body. The fathers did all that, perhaps, could be done for the church in the distressed state of population. God, in his

providence, so arranged it, that when the settlements were permitted to extend, a re-inforcement of clergy were sent to the aid of the worthy fathers to extend the church. These men were prepared in the revival, and the *Home Missionary Society of Virginia* prepared to send them. The Reverend Messrs. Blythe, Calhoun, Marshall, and Carey Allen, were among the first; three of whom, if I mistake not, were missionaries. Under their labor, in connexion with the fathers, an interesting revival commenced, which greatly increased and strengthened the infant churches, and new ones were organized. They were followed shortly after in succession, by Houston, the apostate, Campbell, Rannels, R. Wilson, Lyle, and the writer; all of whom had been subjects of the revival, and the majority of them, at least, missionaries. All of these brethren permanently settled in the state, with the exception of Calhoun, who returned to Virginia. To these were added, from other states, J. P. Howe, Stone, Finley, M'Grady, and Rankin; and at this time Cameron, Thompson, and Welsh, had been licensed by the Transylvania Presbytery. The most of these brethren located as pastors and stated supplies, throughout the length and breadth of the settlements; but spent a considerable portion of their time as evangelists; so that the state was pretty well employed, as far as Presbyterian labor was called for. The great majority of the professors of religion were Baptists. I would here remark, that the brethren already mentioned, principally constituted the first meeting of the Synod of Kentucky, when organized.

R. S.

PART II

I will now advert to the great and wonderful revival that was in progress at the commencement of the present century, and some of its important results.

This revival was called *the great revival*, from the extent of its progress, and the important results that accompanied it. Its influence was felt in all the southern states, in a lesser or greater degree. It commenced in the southern section of this state; or perhaps more properly, was a continuation of the revival that had already commenced, under the missionaries already noticed, and was attended with the following results, which will be briefly noticed.

1. *The origin of camp-meetings.*—The barrens of Green river, at this time, was but sparsely settled. The excitement was so great as to procure a call for ministerial labor greatly surpassing what the few clergymen located there were able to answer. This suggested the idea of concentrating the people in some convenient place where in a protracted meeting, they might enjoy the ordinances of the gospel; but then there was no settlement dense enough, or in circumstances to accommodate the multitudes who attended. This suggested the idea of individual families, or families united in companies, to come prepared with accommodations to camp upon the ground. As there were few who have

not witnessed the order of a camp-meeting, we presume it is not necessary to describe it. If camp-meetings are to be justified by any circumstances, we believe that they were justified by the circumstances under which they originated; but, alas! the depraved nature of man is prone to abuse that which in itself is good and proper. Those meetings, while confined to the circumstances under which they originated, were no doubt attended with happy results. But they soon became popular, and spread over the whole state; and when introduced into the more populous parts of the north, were attended with consequences the most deleterious. All classes of society flocked to these meetings, by thousands and tens of thousands. There were the huxter, the black-leg, the robber, the prostitute, etc., as well as the devout worshipper. They became the great rendezvous of everything good and bad. The churches were vacated in all the region, for the clergy also, with as many of thier flock as could make it convenient, attended those meetings; and truly the attendance of many clergy was necessary, to keep up the exercises, day and night, for many days and nights. The regular worship of the sanctuary was disparaged and neglected. In short, they became the idol of the people. The impression was strong (and, alas! too general) even among Christians, that it was here alone that God was to be met with, and religion obtained. I mention this as one of those deleterious consequences which resulted from the abuse of those meetings; and provoked the Almighty to visit his church with those dreadful calamities which we shall afterward take occasion to mention. "Let all things be done decently and in order."

2. *Extraordinary bodily exercise*.—On this part of the subject, I must confess that I possess no power of description, to give a vivid conception of the scene to those who have never witnessed it. I can, therefore, only record the facts. The following are the facts, as exhibited.

1. *The falling exercise*.—The subject of this exercise would instantly fall down, as in a swoon, and often times remain in that state of insensibility, to all appearance, for many hours. This exercise was called a trance, in which the individual professed to have seen things wonderful and unutterable; and when aroused from this state of insensibility, would, as supposed, commence a discourse that greatly surpassed the ability of the person to dictate; and therefore was esteemed by the enthusiastic as a kind of inspiration. They would also sing in what was deemed the strains of heaven.

2. *Jerks*.—This bodily exercise was truly wonderful beyond description. The subject of this exercise was instantly thrown, in every muscle, and nerve, and tendon, into the most convulsive state.—His head was thrown from side to side, with such rapidity that it was impossible to distinguish his visage; and the spectator trembled for the dislocation of his neck, or lest he should dash out his brains against some obstacle. He would change his position with the rapidity of lightning, hopping over pews and benches, if in a church, so that the beholder would readily imagine that every joint in his body would be dislocated.

or that he could not escape being bruised and mangled to death. He would continue thus agitated until entirely exhausted. It was useless in friends to attempt to hold him; and indeed so strangely were the minds of many warped by enthusiasm, that all attempts to hold him, to prevent injury, was striving against the Spirit of God; and he was therefore generally let alone, until the paroxysm was over, by exhaustion of physical strength. It was evident to every spectator, that this, and it may be said, in general, with respect to all the bodily exercises, that they were involuntary; for it seemed impossible that the body could be so agitated by any dictate of the will. Another fact that proved them involuntary, is, that wicked men were instantly seized with them, while guarding against them, and when seized were cursing every jerk. Also, those subject to them would take them at their daily labor, traveling by the way, and indeed in all ordinary circumstances, as well as in worship.

3. *The running exercise.*—The individual under this excitement would suddenly start, as in a race, and run, leaping over obstacles that chanced to be in his way with preternatural agility, until his strength was exhausted.

4. *The barking exercise.*—The subject of this exercise, would, with undistinguishable exactness, imitate this *sagacious animal*.

5. *The dancing exercise.*—Under this exercise the subject would dance to a lively tune, often very gracefully, but often ludicrously enough to excite, at least, a smile.

These, I believe, were the exercises of the body that were esteemed most devotional, and as infallible marks of being under the inspiration of the Divine Spirit, and as highly favored.

Having such materials before us, let us imagine the scene of a camp-meeting. —And here I would assure the reader, that he is not to imagine a camp-meeting such as, perhaps, he has witnessed in modern times—reduced to some degree of order and regularity, by specific rules and regulations. Such were not the ancient meetings of this description; where every man did after the sight of his own eyes. Let him imagine a countless multitude of all descriptions of society, say five, ten, or even twenty thousand, collected together, in one of the beautiful groves of Kentucky, with its “boundless contiguity of shade.” Let him imagine a platform, or stand for the clergy, elevated some five or six feet, around which is crowded, to a certain distance, the devout and orderly worshippers; and beyond, as far as the eye can extend, the disorderly and dissipated. Let him take his stand upon this platform, and cast his eye over the multitude, and what an interesting sight is before him! And if a warmhearted, faithful minister of the gospel, what an opportunity now offers to address the Message of Salvation to his fellow sinners! All, as it respects the orderly portion of the vast assemblage, is still and calm as a summer evening. The clergyman rises and introduces the solemn service; takes a text as a motto;

commences a vociferous and passionate address (for such speeches were usually selected), not to the understanding (for this would be formality), but to the passions; and he has spoken but a few sentences, until you see a moving in the multitude, which very soon rises to a general agitation, like a calm ocean agitated into waves by a storm. The process was briefly this; an individual to your right (may be a converted or unconverted person) is taken with the exercise, of which you were notified by a shriek; there is an immediate rush to the place; a circle collects around the individual, and commence singing, and then praying, and then exhorting. Another is seized to your left, another in front, which soon spread over the whole extent of the congregation, in all of which the same ceremony is performed, as in the first case; so that the congregation is now divided into a number of separate circles, in which some are singing, some praying, and some exhorting, at the same time; and many constantly passing and repassing, from cluster to cluster. By this time the speaker has closed his harangue, either because his voice has been overcome by the uproar, or perhaps the principal work has been effected; and all that is now necessary, is that it should be carried on by the people. The clergy now leave the stand, and spread over the congregation, to converse with the exercised, and exhort, as occasion may offer. This scene was exhibited, day and night, without intermission, as long as the meeting lasted. There was no regular intermission, for eating and sleeping; we must, therefore, add these as going on together with religious service. It was the declaration of some of the clergy, and perhaps believed, that the millennium had now commenced; that God was working in an extraordinary or miraculous way; that preaching, and the usual order which had hitherto been observed in Divine Worship, were only an embarrassment to the great work that God was effecting; in short, that the instrumentality of what is called the outward means of grace were now superseded. Is it not strange, surpassing strange, the fact, that the human understanding is more readily debased and perverted, on the subject of religion than on any other? Is not this melancholy fact a clear indication of the total depravity of the human mind? And have we not, from the above imperfect statement of facts, a striking proof of absurdities into which men will run, when they lean to their own understanding, instead of bringing their understanding to the test of God's word? Is it not in this way that God gives up men to strong delusions, to believe a lie; as we will doubtless see exemplified in our subsequent statements, with respect to the unhappy results of this *great revival*, as it was marred in the hands of imperfect man?

It will doubtless be asked, were there no efforts made to regulate and suppress these disorders? It is but just to say, there were, but alas! ineffectual, because too late.

Mr. Rice, to whose judgment, owing to his age, wisdom, and piety, great respect ought to have been paid, discovering the rapid progress or disorder, and the disastrous results that must necessarily follow, unless corrected; and believ-

ing that unless the acting clergy would agree to act with unanimity, their efforts would be unavailing; he therefore invited his brethren to meet together for the purpose of deliberation on the subject, and to agree upon some plan to correct the increasing evil. A meeting was accordingly had, the result of which was, that those clergymen, whose conduct afterward became so notorious, not only dissented from his views, but represented him and those who agreed with him as opposers of the revival; and their influence afterward, was, in a great measure, neutralized, at least among the enthusiastic party. I will here give the names of those who thus acted, who now were designated *revival men*; while those who thought differently were called *anti revival men*—a distinction at all times unfortunate in the church, as past, as well as more recent experience proves. The principal actors, who were called *revival men*, were, Crawford, who was soon taken away from the evil to come, Marshall, Thompson, Dunlavy, M'Hevar, and Stone. It is charitable to suppose that these men acted in this matter rather through ignorance and delusion than evil design. They supposed, as we have already noticed, that the work was extraordinary; that the disorders complained of were the fruits of the Spirit, who was operating in this extraordinary manner and to oppose these was to quench the Spirit. The error was, that instead of making the word of God the rule by which to try the spirits, they perverted the order, and made their spirits the rule, by which to judge the word of God. Acting upon this delusive principle, they proceeded in their course to excite and cherish every extravagant exercise that occurred, as the genuine fruits of the Spirit. As the distinction of revival and anti-revival had divided the clergy into two parties, so did it of course the people. The more sober-minded and judicious opposed the disorderly measures, while the more enthusiastic advocated and cherished them; which laid a foundation for much contention, and led to that schism which afterwards took place.

It may not be improper here to record the fact, that Mr. Lyle, an able and faithful preacher of the gospel, and a bold and zealous advocate for the truth and order of God's House, was the first who made a direct attack, on a public occasion, on the prevailing disorders. He assumed, as the foundation of his discourse, the words of the Apostle, "Let all things be done decently and in order," which had a happy effect.

R. S.

PART III

3 *Errors in doctrine*.—It may be here remarked, that the zealots gave the most distinct indications to all who observed them, of that characteristic mark of the enthusiast—*spiritual pride*. They became very sanctimonious in their demeanor; for example, when they mounted the stand before the multitude, they would throw off their shoes, with the declaration, "*we stand on holy ground*."

It will be seen, no doubt, that these men were predisposed to believe as true any error that might be suggested to their mind, so as to make a strong impression, as coming from the Spirit of God; and the people predisposed to receive it as a revelation. The first error publicly advocated, was that starting point of all heresy—*the denial of original sin*; that the doctrine of the federal connection between Adam and his posterity, so that his guilt was imputed to them, was an impeachment of the justice and benevolence of the Almighty, and therefore anti-scriptural and absurd; that infants came into the world as pure as Adam in a state of innocence, and equally biased towards good, as evil; that the human race was thus placed in a probationary state, with all the necessary power, natural and moral, to believe the gospel, and keep the commandments of God; that, therefore, the necessity of a super-natural agency to believe and repent was absurd. They denied the doctrines of justification by the imputed righteousness of Christ, the Divinity and atonement of Christ, and the Trinity. In short, they passed rapidly through all the stages of error, from Armenianism to Socinianism. When attacked, as they were from the pulpit and press, in every stage of their progress in error, they resorted to equivocation, denial and explanation just as their heretical fathers did of old & just as their more modern brethren are doing at the present day, with a few modifications accommodated to the improved state of science. Any person who can read with slight degree of attention, Barnes' sermon on the *way of salvation*; his exposition, or rather his perversion of the doctrines contained in the Epistle to the Romans, and his equivocations and explanations in his controversial writings; and not see all the principles developed necessary to make a full-blooded Socinian, is not to be envied for his theological acquirements; and his progress so far is in the very footseps of the Kentucky New-Lights.

4. *Schisms*.—From the above statement of facts, it will be seen, I presume, that there is a foundation laid, provided the church authorities be faithful in doing their duty, for recantation and reformation in the one party, or suspension or schism must be the result. The church authorities were faithful, and schism was the result.

We have now arrived at a period when we might avail ourselves of records to write a regular authentic history; but inasmuch as this is not our object, we shall only make a few general remarks, which may not be uninteresting or unprofitable to many Christians of the present day; for I am greatly mistaken, if the signs of the times do not very distinctly forbode similar events, on a much larger scale, unless God in mercy prevents. These schisms are to be considered under three heads, viz: *New Lights*, *Shakers*, and *Cumberland Presbyterians*.

1. *New Lights*.—They were called *New Lights* because they professed to have obtained a blaze of *new light* on theological subjects; or, to use modern phraseology, in the *march of mind* they had greatly improved the *old scholastic system* of theology, and found a new and more direct way to heaven than

the *good old paths* of their predecessors. But, alas! it will be seen, in the event, that it was only an *ignis fatuus* which led them, together with many of their deluded followers, into the quagmire of error and delusion; from which they never found the way back again to the *good old way* of peace and safety; and, in this respect, it is highly admonitory. So soon as the errors of these men became so palpable that the church authority could, constitutionally, get hold of them, they were prosecuted by the lower judicatories of the church, and which finally came up, by way of reference, to the Synod of Kentucky, now organized. They, finding that they could no longer wear the mask and evade the censure of the church, turned a short corner—withdrawn from the Synod—formed themselves into a judicatory—and proposed, in this capacity, to confer with the Synod, to compromise the difficulties complained. The Synod could not, of course, constitutionally recognize them in this capacity; but appointed committees to confer with them as individuals, and labor to bring them to a sense of duty. But they obstinately persisting in this schismatical course, the Synod were under the painful necessity of inflicting the censure of the Church, by cutting them off as scismatics, by suspension from the functions of the Gospel Ministry, and declaring their churches vacant. They shortly after met at a village in Ohio, called Springfield, and organized themselves into a Presbytery, by the name of *Springfield Presbytery*; one of the first acts of which was that all innovators—setting aside creeds and confessions, and taking the Bible *alone* as their creed. Having not gotten clear of ecclesiastic shackles, or, to use their own phraseology, *come out of Babylon*, they made their appeal to the people, and commenced a career of proselyting; and multitudes, already pre-disposed, joined them as a party. Every church under the care of the West Lexington Presbytery was divided, less or more; and, as may justly be supposed, great was the labor and perplexity of the now but few remaining orthodox clergymen, in visiting the churches, collecting the broken fragments, and re-organizing them again into orderly churches.—But it may here be remarked, that although now greatly diminished, they had got clear of that mighty *incubus of error and disorder* which had pressed them to the dust; and there yet remained a seed, which, being watered and cherished by the blessing of God, soon increased and enjoyed peace and prosperity.

The schismatics now threw off the mask of equivocation and explanation, and appeared in their real character—by writing their real sentiments in a book—and thus from an internal and insidious foe, became an open enemy; and the flimsy system of error, which had been built upon a rotten foundation, soon began to totter, under the direct shafts of truth, thrown against it from the pulpit and press.

In a short time, the scales of delusion (for so they termed it) fell from the eyes of Marshall and Thompson, two of their most efficient men, one of whom (Marshall) was esteemed a leader; and they, as humble penitents, returned to

the bosom of the church, together with a number of the more judicious and pious of their followers. Having lost those whose talents and piety had been a check, they run with accelerated rapidity, still following their *ignis fatuus*, until they finally fell into the pit of Shakerism, from whence none have returned.

2. *Shakerism*—or a sub-division of the *New Lights*. This anti-Christian community (the principles of which may be seen in Buck's Theological Dictionary) had long existed in the East. They supposed that a fine field was opened in Kentucky for proselyting; and they were not mistaken. Three of their elders visited the state, and in a short space of time four of the New Light preachers joined them, together with a number of their adherents. The preachers were Dunlavy, M'Nemar, together with Houston and Rankin, who shortly after the schism had united with the *New Lights*. The New Lights were now broken into fragments; Stone alone remained, with some laymen who had taken orders as preachers. The Shakers increased in number, and established their villages in Kentucky, Ohio, and Indiana; where they remain to this day, but in a languishing condition.

3. *Cumberland Presbyterians*.—This schism was upon the same principle of the *New Lights*. But they acted with greater policy, by retaining, as bond of union, the Confession of Faith and Discipline of the Presbyterian Church, with such alterations as suited their views of doctrine (Arminian), and by this means they have become a large body, and it is hoped may become a respectable body of evangelical Christians.

Thus the Presbyterian Church came out the furnace of affliction, purged and purified; and although she was now surrounded with enemies on every side, who were throwing at her their deadliest weapons, yet protected and shielded by the Almighty arm, she maintained her stand; and after passing through a long night of darkness and contention, she was again revived and strengthened, and by the grace of God has arrived at that degree of prosperity and influence which she now enjoys. "The Lord reigneth, let the earth rejoice." We will now conclude our hasty sketches, with a few reflections.

1. In the whole history of the church, we see constantly occurring, additional evidence, to strengthen our faith in the promise of God, "that his church is founded upon a rock, and the gates of hell shall not prevail against her," that as the darkest hour is before the dawn, so are the dispensations of God with respect to the church—in her extremity the Lord makes bare his arm for her deliverance, to teach the humbling but precious truth, that all the glory of her triumph must be given to Jehovah, her deliverer. His command to his church, is, "*Go forward*." It is his prerogative to divide the waves for her passage; that from the opposite shore she may look back upon her enemies, discomfitted and slain, and shout her anthems of praise to him who hath given the victory. We certainly read the history of the church, which God in his providence has

so largely recorded not only in the Bible but also in the whole progress of the church in the wilderness of this world, to but little advantage—if we from the facts recorded do not learn deep and practical lessons of humility and confidence in God. While, therefore, we mourn over the desolations of Zion, let us rejoice in the fact, that our Saviour, who redeemed her by his precious blood, will be glorified in her final redemption.

2. We infer, the great responsibility that rests upon the judicatories of the church to attend to the injunction of the Apostle, not to introduce into the ministry *ignorant and inefficient men* (novices), “lest being puffed with pride they fall into the snare and condemnation of the devil;” also, the great responsibility that rests upon the officers of the church, especially in times of revival, to guard her purity from the introduction of ungodly members, excited merely through the impulse of carnal passion, and not under the renewing and sanctifying grace of God—a church filled with such materials becomes a fit subject for any enthusiastic demagogue of a preacher, who may choose to mislead her.

3. We infer, the dangerous consequences resulting from attempting by *new measures*, suggested by a judgment perverted by a heated imagination, to improve the order that God has established in his house. It is not strange, that such presumption should be withered and blasted by the curse of God. All such hay and stubble will be burnt away in the fiery trial, and it will be found that nothing but the precious metals remain; and the presumptuous projectors of such measures may be saved, but it will be by fire.

4. We infer, that God, in his providence, has made use of schism as a means of preserving the purity of his church. When error enters into the church, it is the duty of the officers of the church to purge it out, by the discipline of the church. He that is an heretic after the second and third admonitions cast out to the buffeting of Satan, that by the rod of discipline he may be humbled and repent, and again be restored, is the order that the head of the church has established and blessed; but should the officers of the church prove unfaithful, and permit heresy to prevail by the exercise of a *false charity and forebearance*, until it has become too formidable for the church authorities to exclude it by discipline, the true church, who adhere to the truth, must then come out from among them, and be separate—humbling as this may be, it is what she owes to her Lord and Master, and to the world.

5. When we cast our eye back upon the past history of the church, and then look at the signs of the times, we certainly deceive ourselves, unless we discover a dark, a lowering cloud, which forbodes, at no distant period, a tremendous storm to burst upon the church—perhaps the last dreadful conflict prior to her final triumph. The Apostle says, “The love of money is the root of all evil.” Was there ever a time when all classes of men so generally worshipped this *golden idol!* Infidelity is re-organizing her hitherto broken ranks, preparing for a

formidable attack upon the citadel of *truth*. The Jesuits are again reorganized and disgorging themselves—with their *filthy croaking* on Christendom and the world, particularly on America.—Socinianism is rapidly increasing her numbers. In all the evangelical churches, disorders and the most serious and destructive errors are prevailing, which must eventually rend them into fragments. In short, do we not see in every government, civil and ecclesiastical, materials already collected, and rapidly accumulating, that must finally produce tremendous convulsions? Is not God, in his providence, permitting the enemies of his beloved church to collect all their forces, to make their last but most vigorous effort (perhaps the slaying of the witnesses) against the shield of faith—when his arm will be gloriously displayed in their complete and final destruction, and his church be brought out of the furnace of affliction, purified from all her dross, and enter into her *Millennial glory*? Prophecy clearly points out this great event. When it will take place, we do not pretend to say: our present duty is, to look at the *signs of the times*, and in the circumstances in which we find ourselves placed, in the providence of God, to act our parts as valiant soldiers of the cross. Let, therefore, the true friends of Zion “put on the whole armor of God, that they may be able to stand, and having done all to stand.”—And “let him that thinketh he standeth take heed lest he fall.”

R. S.

Article from THE PROTESTANT AND HERALD—February 29, 1844

DEAR BROTHER:

I was truly rejoiced to see in print the graphic memoir of John P. Campbell, said to be from your pen. He was a dear relative and intimate friend of my own. In your private correspondence some facts will probably be brought to light which may have an important bearing on the history of those interesting times in which he was a prominent actor. I have thought it might be agreeable to you to be informed with regard to some matters in your statement, upon which your information seems to be indefinite; matters, to be sure, not very material in the memoir, to which I give my most cordial assent as correct, but it is merely to satisfy your own mind that I would proffer some further information.

1st. With respect to the place and under whom he commenced his education. It was in Rockbridge county, at a private grammar school in the neighborhood of my father. A number of neighbors determined to institute a grammar school for the education of their children, and applied to Mr. Graham to furnish them a teacher. He sent them a Mr. Hamilton, of whom you may have had some knowledge. This school was originally composed of 12 boys, two of whom were Dr. Campbell and myself, I being twelve years old, and he a little older. This school continued one year under Hamilton, and six months under Mr. Mc-

Pheeters, afterward a physician, who died in Kentucky, and brother to William McPheeters, D. D., who lately died in North Carolina. After the school ceased, Dr. Campbell returned to his father's in Augusta, where, I suppose, your statement with respect to his future progress, is correct. At this time I intermitted my education, and did not resume it until seventeen years of age. Neither did I again see Dr. Campbell until he returned from North Carolina and Virginia to Washington College—or Liberty Hall as then called—where I renewed my acquaintance and intimacy with him, and which, in trying times in the church, continued to his death. He had an ambitious, aspiring spirit, which God, in his holy providence, curbed to his everlasting benefit. He was tossed from place to place, through Kentucky, poor and oppressed, and found no rest until he rested from all his labors, five miles from Chillicothe, in the wilderness. There I saw his grave without a stone to tell who lay there, which made my heart yearn within me. I had the promise of the Elders of the obscure little church, that they would provide a monument.

2d. As to his writings, they are preserved. Mr. Davidson, some two or three years since, undertook to write a history of the church in Kentucky. He applied to myself and other survivors, to furnish information, written and verbal. I found in Mr. J. Lyle's library Dr. Campbell's pamphlets bound in one volume. In the contemplated history, justice will doubtless be done to his memory. It has been delayed longer than was expected.

3d. As to his family, I know but little. (The facts given on this subject, are omitted as not of general interest.—Ed.)

And now, dear brother, suffer me to offer a reflection, expressive of the feelings of my heart in connexion with the above history. To you the only survivor of that noble band of brotherhood, called into the ministry out of Liberty Hall, I now feel as toward no other on earth. It was, under God, seeing and hearing you pray in Monmouth church, during my boy-hood, that made the first deeply serious impression upon my mind. Of this band, in the providence of God, five were assigned to Kentucky, Campbell, J. Lyle Rennells, R. Wilson and myself. I have seen those who were instrumental in saving the church in the west, fall in succession, until I am left solitary and alone. Early in my ministry, I was afflicted with a pulmonary affection, and expected to live but a few months, whilst my brethren were vigorous. But in the mysterious providence of God, I have renewed my strength, and now enjoy a green old age. I am able to preach the gospel to many churches, in the far west, with comfort to myself and I hope profit to others. I constantly meet with old members of my churches in Kentucky, with whom I have pleasant communion, and feel grateful that I have not lived altogether in vain.

With respect and esteem,
R. STUART.

“Reminiscence of my ancestry” A sketch by Rev. Robert Stuart written in 1844.

“Having no documentary testimony respecting my progenitors I can only state in general that they do descend from the persecuted Scotch who emigrated to Ireland under the reign of James the 1st when they colonized the north of Ireland, and aided in establishing Presbyterianism which amidst the flames of Persecution kindled by Papacy and various disastors through successful reigns has continued to the present day and is at this time in a revised and flourishing condition and no doubt upheld by the arm of Jehovah its King will continue as a light in that dark land until Christ comes in His Millennial glory.

“Early in the 18th century both my Paternal and Maternal Grandfathers and Grandmothers emigrated to America. First to Pennsylvania and afterwards to Borden’s Tract in the Great Valley in Virginia between the North and South Mountains, now Rockbridge County, on a creek called Walker’s Creek from the name of my ancestors. As they, in company with the Moore’s and others who formed the colony, brought their religion and Presbyterianism with them became the germ of a Presbyterian Church organized, I believe, by John Blair 1746 and Samuel Davies. Called New Providence whose first pastor was Dr. John Brown, also an Irish emigrant who continued his pastoral relations for half a century, and which church furnished the germ of many of the churches in Kentucky and Tennessee and their offspring continue to the present day to spread Presbyterianism over the far west and will do so no doubt to the consumation of all things. New Providence Church continues to the present day a flourishing church. It truly has been a fruitful vine planted by God in the wilderness. My paternal Grandfather and Grandmother both died in Rockbridge County at a good old age. My Grandfather only I distinctly recollect, both pious. They had but two children (sons), my father and a younger brother who I believe died early and left no descendants. My father, named John Stuart, came to America with his parents an infant.

“My Maternal Grandfather and Grandmother, named James and Mary Walker, who also died on Walker’s Creek, from whom it was named, at a good old age and greatly esteemed for piety and intelligence, both of whom I have a distinct recollection as in their old age they lived and died at my Father’s. They had three daughters only, named Mary, Jane and Elizabeth. Mary married a Kelso. Most of whose descendants came to Kentucky; Jane married John Moore (first cousin) whose descendants also mostly came to Kentucky from which one son, John Moore, moved to Illinois where he died November, 1843, a numerous, pious and respectable race. The old people (Uncle and Aunt Moore) died members of my Walnut Hill Church, Fayette County, near Lexington, Kentucky full of age and piety. They had long adorned their Christian profession.

“My father married Elizabeth the younger daughter from whom descended eight children, James, Mary, John, Robert, Joseph, Hugh, Alexander and Walker.

James established as a merchant in Orangeburg, South Carolina where he became wealthy and married. Had two children, a daughter and a son who died early. His daughter married a Mr. Lewis, proprietor of Sweet Springs, Virginia. Of her descendants, I know nothing. Mary married William Walker and lived and died neighbors to my Father. Most of her children died in infancy. She has one daughter living in Rockbridge County. Of her descendants, I am ignorant. John married a daughter of William Wardlow. He moved to Missouri where his wife and children died with exception of one son. Of his family I know nothing. Hugh and Alexander each married daughters of John Walker, children of different wives. Alexander had no children. Hugh left several children who are doing well. Joseph died young of the yellow fever in South Carolina (Charlestown). Walker married a step daughter of Alexander Crawford, Mary McClure. He left a widow and several children, who are respectable. I would here remark that I alone remain, of all our family, and that they all died in the church with, I believe, one exception and are, I hope, in Heaven. Oh! Should I meet them an undivided family! And I would remark in general, as far as we can trace our race, we have a remarkable illustration of the faithfulness of God in his Covenant promise "I will be a God to thee and they seed after thee".

"I would here note that my father and elder brother James participated in some degree in the Revolutionary struggle. My father fought as officer in the memorable battle of Gilford under Gen. Green and my brother at Yorktown in the capture of Cornwallis.

"A word respecting myself (Robert Stuart): I was born in Rockbridge County, Virginia August 4th, 1772. Commenced my education at a private grammar school in the neighborhood of my Father's on Walker's Creek at 12 years of age which school was intermittent. After continuing 18 months, I resumed again at 17 years of age. I professed religion at twenty in a notable revival of religion in Virginia and particularly in the Colleges of Washington and Prince Edward out of which many students came into the ministry. I graduated in 1794 and immediately commenced the study of Theology under President Graham who delivered a course of lectures on Theology to a class of students in Washington College, Virginia. In April 1796 I was licensed to preach the Gospel by the Lexington Presbytery of Virginia. I missionated for 18 months through the destitute parts of Virginia in company with many others when my health began to fail and I was advised by my physician to quit speaking as my complaint was incipient consumption and, of course, if I continued to preach I must soon die. I received an invitation from the Trustees of Transylvania University, Kentucky as Professor of Languages which invitation I accepted as the weakness of my lungs forbid my preaching. In December 1798 I removed to Lexington, Kentucky and entered upon my duties as a Professor in Transylvania University. In the Spring of 1800 I was married to

Frances Hawkins who died in the Fall of 1800 leaving an infant son who died in youth.

"In 1802 I was married a second time to Hannah Todd, daughter of Gen. Levi Todd, who was among the first emigrants to Kentucky and she among Kentucky's first daughters. In 1803 I settled on a farm in Fayette County, Kentucky and having recovered my health in a good degree so as to be able to preach, I was ordained to the full office of the ministry by the Presbytery of West Lexington at Salem Church, Clark County, on April 16, 1803 and the Rev. James Crawford, who had been the pastor of Walnut Hill Church in the bounds of which church I had settled, died and was buried on the day of my ordination, from which church in connection with Salem, mentioned above, I received and accepted a call as pastor to which churches I preached for many years to one, Salem, 20 or 30 and to the other near 40. The Lord helped me with the following children, James Hawkins Stuart by my first wife mentioned above, Levi Todd, Mary Jane, Eliza Ann, John Todd, Robert, David Todd, Samuel Davies and Margaret Todd.

"Levi Todd died in boyhood being killed by a fall from a horse. Mary married Maj. Daniel B. Price and settled in Nicholasville, Kentucky, has four children named Daniel, Eliza, Virginia and Robert Stuart. Eliza Ann married the Rev. Samuel Steele and lives in Hillsboro, Ohio. John Todd married Mary Virginia Nash and has two children. Elizabeth and John Todd live in Springfield, Illinois. He is a lawyer and has been a member of Congress. Robert married Jane Miller, has two children Mary Elizabeth, other unknown and lives in Boonville, Missouri. He is a lawyer. David married Olivia Hall, of Louisville, and has four children, Robert, Winchester, John Linton and Isabella. Samuel Davies married Cornelia Waddell, daughter of Dr. Waddell, Staunton, Virginia and granddaughter of Rev. James Waddell, D.D., the blind preacher because in old age he became blind. He was among the most distinguished preachers of his day. Has two children, Katherine and Mary Eliza. David and Samuel, both preachers of the gospel. David settled in Shelby County, Kentucky and Samuel, at Briery Church, Prince Edward County, Virginia. Margaret married Joshua Woodrow.

DESCENDENTS OF REV. ROBERT STUART, D.D.

Mary Jane Stuart Price and Her Descendants

Eliza Ann Stuart Steele

John Todd Stuart and His Descendants

Robert Todd Stuart and His Descendants

Rev. David Todd Stuart and His Descendants

Rev. Samuel Davies Stuart and His Descendants

Mrs. Margaret Todd Stuart and her Descendants

Subscription For Robert Stuart's Salary in Walnut Hill Church, 1803

Entitled to payment between the 1st instant Pastoral to the one part
and the following subscribers of the other Part witnesseth that the said
Stewart of both agree to preach three fourths of his time in Walnut
Hill Church & examine the congregation once in two years and in the
following Subscribers do hereby Agree to pay the said Stewart for the
above Services each one for himself the following sum annexed
to our Names which sums are to be paid half yearly on the first of
October and first of April, 1803. This Article shall remain in force from
year to year until one of the above described Parties make known
Desire to have it altered in testimony whereof we affix our hands this
seventh of October 1803.

Names of Subscribers	Amount	Names of Subscribers	Amount
Worham Simble	6	Sophia Moore	3
John Wallace	6	Jane Lusk	1+
John Vaughan	6	Alexander Hall	3+
John Brown	2	George Thompson	3
Archibald Barr	4	William Hind	3
George Hunter	4	Abram Johnson	1+
Robert Gray	3+	Samuel Hines	2
Wm Alexander	3+	Thomas Brown	3+
James Alexander	1	Walter Curzon	4
James Thompson	3+	Joseph Hind	2 1/2
Hugh Lefan	5+	Wm Alexander	3
Thomas Barr	6	John Birmingham	2
Henry D. Daniels	9	Elizabeth Campbell	2+
John LeStrange	2+	Thomas Hill	5
Elizabeth Godfrey	2	Robert Hill	3
Archibald Barr	3	Robert Campbell	2
William Duncan	4	John Campbell	2+
Robert Alexander	3	Richard Hunter	2
John S. Harvey	3	Robert Todd	4+
James Bullock	2	Francis Morris	2+
John Hall	3+	John Johnstone	3
Alexander H. Harvey	1	Mary Todd	2+
Samuel Curzon	2	John Washington	1+
Charles Campbell	5	Robert Dennis	3
John Curzon	3	Levi Todd	5+
Samuel H. Lee	2	Samuel Duncan	2+
Wm Hall Duncan	2+	John Morrison	4
James Curzon	2 1/2		98
			93
			185
			65
			125
			60

Articles of Agreement between the Revd. Robert Stewart of the one part and the following subscribers of the other part witnesseth that the said Stewart doth agree to preach three fourths of his time in Walnut Hill Church. And Examine the congregation once in two years and we the following subscribers do hereby agree to pay the said, steward for the above described services each one for himself the following sums annexed to our names which sums are to be paid half yearly on the first of October and first of April, N.B. this article shall remain in force from year to year until one of the above described parties make known a desire to have it altered in testimony whereof we affix our hands this seventh of October 1803.

Name of Subscriber	Sum in Dls.	Name of Subscriber	Sum in Dls.
Abraham Venable	8	Joseph Moore	3
John Wallace	6	Cornelius Mershon	1-
John Caughey -X---	6-	Alexander Hall --	3X
John Irwin	2	George Armstrong	3
Archibald Barr	4	William Hind	3
George Hunter Senr.	4	Abraham Mershon	1X
Robert Poag	3X	Samuel Hayes	2
William Alexander	3X	Thomas Irwin	8X
James Alexander	1	Waller Overton	4
James Thompson	3X	Israel Hind	2½
Hugh Logan	5X	Alexander Linn	3
Thomas Barr	5	Joseph Scrugham	2
Henry McDonald	3	Elizabeth Campbell	2X
John Leegrand	2X	Thomas Hill	5
Elizabeth McCroskey	2	Robert Hill	3
Archibald McKee	3	Robert Campbell	2
William Dunlap	4	John Campbell	2X
Robert Alexander	3	Richard Hunter	2
John McNarey	3	Robert Todd	4X
James Bullock	2	Francis Aldridge	2X
John Hall	3X	John Johnstone	3
Alexander McNarey	1X	Mary Todd	2X
Samuel Turner	5X	John Washington	1X
Charles Campbell	5	Robert Dennis	3
John Turner	3	Levi Todd	5X
Samuel McKee	2	Samuel Duncan	2X
Moses Hall	2X	John Morrison	4
James Davis	2½	Thomas Cavin	3
William McNary	1½	Samuel Awford	4
Bryant Fergeson	7	Total	125

MARY JANE STUART PRICE AND HER DESCENDANTS

DESCENDANTS OF REV. ROBERT STUART, D.D.

Robert Stuart	married	(1) Frances Hawkins
b. Aug. 4, 1772	1800	b. _____
d. Aug. 5, 1856		d. Oct. 30, 1800 (at Fairview, Woodford Co., Ky.)
Issue:		
James Hawkins Stuart, b. 1800, d. as a youth.		
Robert Stuart	married	(2) Hannah Todd
	1802	b. Feb. 28, 1871
Issue:		d. March 21, 1834
Mary Jane Stuart, b. March 16, 1804		
Eliza Ann Stuart, b. 1805		
John Todd Stuart, b. Nov. 10, 1807		
Robert Todd Stuart, b. April 10, 1810		
David Todd Stuart, b. June 23, 1812		
Samuel Davies Stuart, b. Feb. 15, 1815		
Margaret Todd Stuart, b. Sept. 20, 1817		



This picture is from a portrait by General Samuel Woodson Price in possession of Mrs. Robert Stuart Berryman, Sr., Versailles, Kentucky. MARY JANE STUART—Daughter of Dr. Robert Stuart and wife, Hannah Todd—born 1804 March 16 at Walnut Hill in Fayette County, Kentucky—died 1889 June 3rd Jessamine Co., Ky., married 1836 May 10 Major Daniel Branch Price.

Mary Jane Stuart (Mrs. Daniel Branch Price)

Mary Jane Stuart, the eldest daughter of Robert and Hannah Todd Stuart was born March 16, 1804, at Walnut Hill, Fayette County, Kentucky. She was probably educated by her father who had a school at Walnut Hill.

On May 10, 1836, she was married to Major Daniel Branch Price, a widower with several children, to whom she became a real mother. When her own children came in due course, there was no partiality shown to them over the step children. The step children ever regarded her with the deepest affection.

Major Price was the Clerk of the Jessamine County Court. He and Thomas Porter Smith, Clerk of the Bourbon Court were considered the two best county Clerks in Kentucky and were held up to other Clerks as models to be imitated. Major Price was a devoted Christian and a ruling elder in the Nicholasville church for many years. Mrs. Price was no less faithful in her Christian life. Many of her descendants today in Central Kentucky and elsewhere are active in the work of the church.

Her great-great and great-great-great grandchildren arise up and call her blessed, and she being dead yet speaketh.

Her body and her husband's are buried on the Stuart lot in the beautiful Lexington Cemetery, with her father and mother. She died June 3, 1889.

DESCENDANTS OF MARY JANE STUART

Mary Jane Stuart
b. March 16, 1804
d. June 3, 1889

married
2nd wife
May 10, 1836
Lexington, Ky.

Major Daniel Branch Price
b. May 1, 1789, Prince Edward
Co., Va.
d. Oct. 20, 1860, Jessamine Co
Kentucky

Issue:

Daniel Branch Price, b. Dec. 24, 1838, d. 1915.
Eliza Virginia Price, b. March 19, 1841, m. Louis T. Hemphill.
Robert Stuart Price, b. Dec. 13, 1842, Jessamine Co., Ky., d. 1/22/1917, Dallas, Texas
Margaret Louise Price, b. Feb. 24, 1847.

DESCENDANTS OF DANIEL BRANCH PRICE

Daniel Branch Price
b. Dec. 24, 1838
d. Dec. 7, 1915

1st
married
May 27, 1862

(1) Elizabeth J. White
b. March 21, 1841
d. May 27, 1863

Issue:

J. Stuart Price, b. March 26, 1862, d. Dec. 10, 1863.

Daniel Branch Price

2nd
married
Oct. 16, 1867

(2) Alice Cary
b. May 20, 1842
d. March 29, 1899

Issue:

Jennie Cary Price, b. Aug. 17, 1868.
Mary Louise Price, b. April 2, 1870.
Daniel Branch Price, b. Feb. 7, 1872.
Alice Carey Price, b. Sept. 14, 1857.

Jennie Cary Price
b. Aug. 17, 1868

married
May 20, 1890

William Lyne Smith
b. _____
d. _____

Issue:

Daniel Price Smith, b. March 6, 1891.
Elizabeth Kay Smith, b. Feb. 11, 1892.
William Noble Smith, b. July 26, 1900.

Daniel Price Smith b. March 6, 1891	married Oct. 17, 1925 divorced	(1) Virginia Stout b. March, 1892
Issue:		
Jean Cary Smith, b. Sept. 12, 1926, unmarried		
Margaret Stout Smith, b. June 2, 1928.		
Daniel Price Smith	married July 15, 1958	(2) Elizabeth Gillespie Klotz b. March 11, 1888
No issue.		

Margaret Stout Smith b. June 2, 1928	married	Robert McKenna
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Issue:

Kathryn Jean McKenna, b. Oct. 17, 1950.
 Kristine McKenna, b. Nov. 21, 1951.
 William Sanford McKenna, b. Sept. 14, 1954.

Elizabeth Kay Smith b. Feb. 11, 1892	married Sept. 6, 1924	(1) Randolph Griffith b. Jan. 17, 1887 d. Sept. 19, 1928
Issue:		
Richard Randolph Griffith, b. Sept. 25, 1926.		
Elizabeth Kay Smith	married Dec. 3, 1930	(2) Harry Hall Pryor b. _____ d. March 10, 1934
No issue:		

Richard Randolph Griffith b. Sept. 25, 1926	married March, 1946	D. Roberta Lake b. May 6, 1925
Issue:		
Valorie King Griffith, b. Dec. 19, 1946. Asheley Randolph Griffith, b. Feb. 20, 1948. Kerrin Leslie Griffith, b. April 21, 1951. Kimberly Kay Griffith, b. Jan. 8, 1955. Megan Lyne Griffith, b. May 21, 1957. Christopher Stuart Griffith, b. Oct. 10, 1959.		

William Noble Smith b. July 26, 1900	married Feb. 3, 1922	Ruth Eshelman b. May 27, 1900
Issue:		
Thomas Price Smith, b. March 18, 1925.		

Thomas Price Smith b. March 18, 1925	married Aug. 31, 1948	Shirley Millure b. Aug. 29, 1926
Issue:		
Thomas Price Smith, Jr., b. April 13, 1952. Ruth Anne Smith, b. April 24, 1955.		

Mary Louise Price	married	Freston Hicks Williams
b. April 2, 1870	Dec. 27, 1888	b. April 30, 1863
d. April 22, 1959		d. Aug. 1, 1918

Issue:

Alice Cary Williams, b. April 7, 1890. Unmarried.
Preston Hicks Williams, Jr., b. Nov. 21, 1891.
Stuart Price Williams, b. March 25, 1893. Unmarried.
Louis Cedric Williams, b. Jan. 19, 1900.

Preston Hicks Williams
b. April 30, 1863
d. Aug. 1, 1918

No issue;

Issue:

Sharon Ruth Williams, b. Oct. 17, 1941.
Lynn Louise Williams, b. May 6, 1943.
Michalee Susan Williams, b. March 29, 1948.
Preston Hicks Williams III, b. Dec. 31, 1954.

(1) Gladys Wallis Rockefeller
b. Sept. 22, 1892
d. Dec. 7, 1937

Issue:

Elizabeth Louise Williams, b. April 6, 1926.
Mary Ellen Williams, b. Sept. 10, 1929.

Ellen Buford Franklin
b. Aug. 27, 1902

Issue:
Robert Alden Wulff, b. Dec. 5, 1952.
William Thayer Wulff, b. Aug. 21, 1955.
Elizabeth Ann Wulff, b. Jan. 9, 1957.

Alden Thayer Wulff
b. April 4, 1922

Issue:
Susan Ann Burson, b. Nov. 29, 1954.
Rebecca Ellen Burson, b. Jan. 11, 1957.

Jimmie Carl Burson
b. Aug. 27, 1926

Daniel Branch Price, Jr. married
b. Feb. 7, 1872 June 30, 1909
d. Jan. 26, 1945

Issue:
Daniel Branch Price, b. April 28, 1913.

Ada Alice Ingalls
b. _____
d. _____

No. issue.

Leona Nell Parsons
b. Nov. 15, 1915

Alice Cary Price b. Sept. 14, 1875	married June 27, 1907	John R. Falconer b. July 31, 1875 d. Oct. 11, 1933
Issue:		
Alice Cary Falconer, b. Dec. 18, 1910. John Stuart Falconer, b. Dec. 29, 1914.		
<hr/>		
Alice Cary Falconer b. Dec. 18, 1910	married May 23, 1936	Eugene Freeman Farmer b. Oct. 14, 1904
Issue:		
Alice Cary Farmer, b. March 22, 1937.		
<hr/>		
Alice Cary Farmer b. March 22, 1937	married June 13, 1959	William Lee Lyons Brown, Jr. b. Aug. 22, 1936
Issue:		
William Lee Lyons Brown III, b. July 27, 1960.		
<hr/>		
John Stuart Falconer b. Dec. 29, 1914	married Feb. 3, 1940	Isabel Graff Raub b. April 15, 1915
Issue:		
Alice Cary Falconer, b. March 13, 1942. John Stuart Falconer, b. Sept. 21, 1943. Edith Raub Falconer, b. July 20, 1946. Isabel Hamilton Falconer, b. May 15, 1951. David Price Falconer, b. Sept. 23, 1952.		

DESCENDANTS OF ELIZA VIRGINIA PRICE

Daniel Price Hemphill	married	(1) Stella Holton Robertson
b. June 15, 1868	April 24, 1902	b. Oct. 16, 1878
d. July 17, 1950		d. July 20, 1925
Issue:		
Stuart Price Hemphill, b. Feb. 23, 1903.		
Ann Holton Hemphill, b. Aug. 10, 1914. Unmarried.		
Daniel Price Hemphill	married	(2) Lillian Powell
	Nov. 3, 1931	b. Oct. 13, 1881
No. issue.		d. May 3, 1948

Stuart Price Hemphill
b. Feb. 23, 1903
No. issue.

married
Sept. 12, 1932

Mary Elizabeth Welch
b. Oct. 10, —————

Mary Virginia Hemphill
b. Aug. 29, 1871
d. Feb. 6, 1908

married
Nov. 28, 1896

Edward H. Tabor
b. 1869
d. May 11, 1953

Issue:
Lewis Pearson Tabor, b. June 20, 1900.
Katherine Tabor, b. Feb. 21, 1902. Unmarried.

Lewis Pearson Tabor
b. June 20, 1900

married
June 1, 1946

Louise Bonvier Peterson

Issue:
Virginia Hemphill Tabor, b. Dec. 12, 1947.

Henry Williams Hemphill
b. March 27, 1874
d. Aug. 18, 1948

married
April, 1908

Hattie Robertson (sister of Mrs.
D. P. Hemphill)
b. March 10, 1872
d. July 21, 1950

No. issue.

Ada Hemphill
b. Oct. 22, 1877
No. issue.

married
Nov. 27, 1907

Wallace Wharton
b. May 8, 1880

DESCENDANTS OF ROBERT STUART PRICE

Robert Stuart Price
b. Dec. 13, 1842
d. Jan. 22, 1917

married
Nov. 6, 1866
Jessamine Co., Ky.

Margaret Harrison Butler, daughter of John and wife Mary Ann Thomas Settle
b. June 17, 1842
d. June 2, 1928

Issue:
Marian Stuart Price, b. July 10, 1869.
Robert Butler Price, b. May 5, 1874.

Marian Stuart Price
b. July 10, 1869, Jessamine Co., Ky.
d. April 20, 1961, Dallas, Texas

married
Nov. 18, 1890
Dallas, Texas
both buried by their parents

Gross Robert Scruggs, son of Major James Briscoe Scruggs and wife nee Mary Isabelle Hastings Dial
b. Jan. 5, 1868, Robertson Co., Texas
d. Oct. 2, 1939, Dallas, Texas

Issue:
Margaret Ann Scruggs, b. Feb. 18, 1892.
Stuart Briscoe Scruggs, b. Dec. 14, 1894.

Margaret Ann Scruggs
b. Feb. 18, 1892, Dallas

married
June 6, 1912
Dallas
divorced
Dec. 6, 1921

Raymond Percy Carruth
b. Jan. 27, 1885, Dallas
d. Jan. 30, 1945, Florida

Issue:

Walter Scruggs Carruth, b. July 15, 1914.

Marianne Worthington Carruth, b. Sept. 20, 1917, d. Dec. 6, 1918 (war influenza).

Walter Scruggs Carruth
b. July 15, 1914

married
Feb. 27, 1942
divorced
1961 Aug.

Margaret Louise Wilson
b. May 16, 1920

No issue:

Stuart Briscoe Scruggs
b. Dec. 14, 1894
No issue:

married
March 31, 1937

Bess Talitha Thornton
b. Oct. 22, 1894

CHRISTIAN OBSERVER

June 21, 1961

MRS. GROSS ROBERT SCRUGGS
(Marian Stuart Price)

Mrs. Gross Robert Scruggs (Marian Stuart Price) was "called home" April 20, 1961, after a fruitful, generous, inspirational life of ninety-one years.

She was born in the Bluegrass lands of Kentucky, in the stately colonial home owned today by Mrs. Kath'e Hessel, out from Nicholasville on the Danville Pike, daughter of Capt. Robert Stuart Price and his wife, nee Margaret Harrison Butler. Her education was at Mary Nash College, Sherman, Texas, where she graduated with highest honors, receiving the medal for higher mathematics.

On November 18, 1890, she was married in the First Presbyterian church of Dallas to Gross Robert Scruggs; and both were leaders in their community in all endeavors of exceptional merit.

Co-author with her daughter of "Gardening in the South and West," as well as many other lesser articles and writings, she was founder of the garden club movement in Dallas, in Texas, and a co-founder of the National Council of State Garden Clubs, serving as president in each, as well as in many other organizations, such as National Society Colonial Dames of America, Order of the Crown, F. F. V., D. A. C., D. F. P. A., Lily Society, Matheon, Woman's Club of Dallas, Dallas Garden Center, Dallas Council of Club Presidents, Women's Work of the First Presbyterian church, Dallas, D. B. R., D. A. R., and many smaller groups as well as the first regional representative of American Iris Society, and of the American Rose Society.

Many lovely "memorials" have been given honoring her, for she has been greatly beloved, signally honored with life and honorary memberships in every society to which she belonged, and therefore these testimonials of love and friendship fittingly close a most unusual, glorious life, keenly active at all times, even aware of the "call home" heart-cramp and blockage—a valiant soldier to the end.

She will be deeply mourned by many, including her son, Stuart Briscoe Scruggs; her daughter, Mrs. Margaret Scruggs Carruth; and grandson, Walter Scruggs Carruth; and only niece, Mrs. Marian Price Jack, and her family.

She was a great granddaughter of Rev. Robert Stuart, D.D.

Robert Butler Price b. May 5, 1874, Jessamine Co., Ky. d. Oct. 19, 1955, Dallas, Texas.	married Jan. 1, 1899 in Dallas, Texas	Susan Coffey b. Nov. 2, 1878
Issue: Marian Allen Price, b. April 23, 1903 in Dallas, Texas.		
Marian Allen Price b. April 23, 1903	married Nov. 11, 1927 in Dallas, Texas	Colonel William Henry Jack b. Dec. 13, 1899
Issue: All born in Dallas, Texas. Robert William Jack, b. Nov. 24, 1929. Patricia Allen Jack, b. May 29, 1935. Marian Elizabeth Jack, b. July 16, 1941, m. 1961 Oct. 7, Richard Coleman Jenkins.		

Robert William Jack b. Nov. 24, 1929	married Aug. 30, 1952 Ft. Monmouth, N. J.	Betty Ann Thorf b. April 2, 1930
Issue: Thomas Robert Jack, b. Dec. 15, 1953, at Ft. Monmouth, N. J. Edward Patrick Jack, b. July 30, 1956, at West Covina, Calif.		
Patricia Allen Jack b. May 29, 1935	married March 24, 1956 Dallas, Texas	James Walter Porter, Jr.
No issue. They have an adopted daughter Mary Elizabeth, b. Jan. 28, 1960.		

Marian Elizabeth Jack b. July 16, 1941	married Oct. 7, 1961 Dallas, Texas	Richard Coleman Jenkins

DESCENDANTS OF MARGARET LOUISE PRICE

Margaret Louise Price b. Feb. 24, 1847 d. May 25, 1931	married June 5, 1867	John Willis Berryman b. Nov. 19, 1845 d. Nov. 17, 1937
Issue: Streshley Price Berryman, b. June 3, 1868. Theresa Berryman, b. Aug. 2, 1872. Robert Stuart Berryman, b. April 4, 1880.		
Streshley Price Berryman, Sr. b. June 3, 1868 d. June 3, 1957	married Oct. 24, 1894	Minnie Hemphill b. March 14, 1866 d. Feb. 8, 1933

Streshley Price Berryman, Sr. b. June 3, 1868 d. June 3, 1957	married Oct. 24, 1894	Minnie Hemphill b. March 14, 1866 d. Feb. 8, 1933
Issue: Charles Hemphill Berryman, b. March 6, 1896. Mary Stuart Berryman, b. Oct. 18, 1898. Streshley Price Berryman, b. Dec. 6, 1905.		

Charles Hemphill Berryman b. March 6, 1896	married 1929	Helen Schutt
Issue: Louise Josephine Berryman, b. June 5, 1934.		
Louise Josephine Berryman b. June 5, 1934	married Oct. 21, 1955	Theodore Robert Rutland
Issue: Ted R. Rutland, b. Dec. 26, 1956. Jeffree Thomas Rutland, b. April 19, 1960.		
Mary Stuart Berryman b. Oct. 18, 1898	married married Feb. 8, 1941	(1) Walter Denny (2) Frank Hardesty
No issue by either marriage.		
Streshley Price Berryman, Jr. b. Dec. 6, 1905 d. June 14, 1959	married Dec. 18, 1926	Virginia Walker b. October 8, 1905
Issue: Stuart Price Berryman, b. Feb. 5, 1939.		
Theresa Berryman b. Aug. 2, 1872 d. May 5, 1928	married Oct. 18, 1906	Oliver Higgins Farra b. Feb. 18, 1872 d. Sept. 17, 1937
Issue: John Berryman Farra, b. May 31, 1908. James Amos Farra, b. Nov. 16, 1909.		
John Berryman Farra b. May 31, 1908	married June 17, 1933	Margaret Reid Huyett
Issue: John Berryman Farra, Jr., b. Feb. 1, 1939. James Huyett Farra, b. Nov. 24, 1941.		
James Amos Farra b. Nov. 16, 1909 No. issue.	married	Harriett Louis Broaddus b. May 17, 1907
Robert Stuart Berryman, Sr. b. April 4, 1880 d. Jan. 26, 1938	married May 11, 1904	(1) Ruth Gay b. _____ d. Jan. ——, 1929
Issue: Stuart Gay Berryman, b. March 13, 1905.		
Robert Stuart Berryman	married Feb. 19, 1930	(2) Martha Gay Bridgforth b. March 19, 1907
Issue: Robert Stuart Berryman, Jr., b. Oct. 23, 1934. Joan Gay Berryman, b. March 19, 1937. Unmarried.		

Stuart Gay Berryman b. March 13, 1905	married Nov. 25, 1925	(1) Mamie Adeline Sunknecht b. May, 1909 d. June 24, 1934
No. issue. Stuart Gay Berryman	married Feb. 17, 1935	(2) Mary Louise Wentz b. July 21, 1913
Issue: Nicholas Gay Berryman, b. Jan. 2, 1936. James Malcolm Berryman, b. Aug. 22, 1940.		

Nicholas Gay Berryman b. Jan. 2, 1936	married July 18, 1959	Pattie Field LeBus b. Dec. 9, 1936
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Issue:
Nicholas Gay Berryman, Jr., b. July 7, 1960.

Robert Stuart Berryman, Jr. b. Oct. 23, 1934	married May 17, 1958	Barbara Wood Sublett b. June 13, 1935
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Issue:
Brenda Sublett Berryman, b. April 7, 1960.



ELIZA ANN STUART STEELE

ELIZA ANN STUART STEELE

DESCENDANTS OF ELIZA ANN STUART

Eliza Ann Stuart
b. 1805 (Walnut Hill,
Fayette Co., Ky.)
d. Aug. 11, 1884
(Hillsboro, Ohio)

married
Nov. 16, 1843

Rev. Samuel Steele, D.D.
b. May 29, 1796
d. Nov. 22, 1869

No issue:

Dr. Steele was a widower with several children. Eliza Ann had no children, but reared her husband's children as if they were her own. The children loved her with a genuine affection as if they were own.

Dr. Steele was one of the ablest ministers in the Presbyterian Church in Ohio.

Remarks of Rev. W. J. McCurely at the funeral of Mrs. Eliza A. Steel (Abridged)

Mrs. Steel was born near Lexington, Ky., November 17, 1805, and died August 11, 1884. Her father was the Rev. Robert Stuart, pastor of the Walnut Hill Presbyterian Church of Kentucky, and she herself united with the church in the 11th year of her age. She was married at Lexington, Kentucky to Rev. Samuel Steel, D.D., pastor of the Presbyterian Church in Hillsboro, Ohio on November 16, 1843, and here she resided more than forty years.

She was deserving of our respect and high esteem, because of her force

and excellence of character, and her intelligent interest in all affairs, social, political and ecclesiastical. She deserved these also because of her relation to our community, as being one of its oldest citizens, interested in its welfare and who failed not to remember us in her prayers. Brought up in a minister's home, she was accustomed to a pastor's care and anxieties for his people; and when she came here it was to walk beside your former pastor, sharing his solicitude for this church, hearing such utterances as he spoke to no one else. And since his death her interest in this church has still continued. When she had been absent for a time one of the first questions she would ask upon her return, was as to how the church was prospering and how its services were attended. We have been bereft in the loss of her prayers, far more than we know. No doubt the aged are often more helpful to a church by their prayers, than they were by their activities in their earlier years.

When she was 11 years old she lifted her hands to Jesus, trustingly as she would to her earthly father. For sixty-eight years she followed the Savior, and no doubt faithfully all the way. She had convictions, and would have stood by them at any cost. Again she lifted her hands to Jesus that He might bear her through the valley of death. In the twilight of the day, her mind calm and her vision clear as to things spiritual, she went hence; and as we look up after her we are comforted by the saying; Blessed are they that do His commandments, that they may have right to the tree of life; and may enter in through the gates into the city.



Rev. Samuel Steele, D.D.



First Presbyterian Church of Hillsboro, Ohio

The Crusade Church
Erected in 1846; razed in 1895

Robert Stuart preached in this church when visiting his son-in-law, Rev. Samuel Steele, D.D., the pastor of the church.

This church was known as the "Crusade Church" because in December, 1873 the women in Hillsboro met in this church and from there marched in a body through the streets in protest against the saloons. This was the forerunner of The Women's Christian Temperance Union.

**Rev. Samuel Steele, D.D., 1796-1869,
Son-in-law of Robert Stuart**

Rev. Samuel Steele was born at Londonderry, Ireland, May 29, 1796. He received a classical education in the nearby schools. At the age of twenty years, he came to America to work for his brother, John, who was in business in Philadelphia. He felt a call to the ministry and studied theology with his brother, Robert, pastor of the Presbyterian church in Abingdon, Pennsylvania. In 1822-1823, he was a student in Princeton Theological Seminary.

He was licensed to preach by Lexington Presbytery in the Mossy Creek Presbyterian Church, Augusta County, Virginia April 24, 1824; and was ordained by West Lexington Presbytery at Winchester, Kentucky, November 26, 1826.

He served the Winchester and Hopewell Churches. He also supplied the church in Richmond and the Sugar Ridge Church in Clark County. He resigned his pastorate in Winchester and became pastor of the Mt. Horeb Church in connection with the Hopewell Church.

He attended the General Assembly in Philadelphia in 1833 and while there he was persuaded by Rev. John Breckinridge, the Secretary of Education, to act as Agent for the Board of Education in Kentucky and Tennessee.

In 1834, he accepted the call to the church in Hillsboro, Ohio, and served for thirty-five years until his death November 22, 1869.

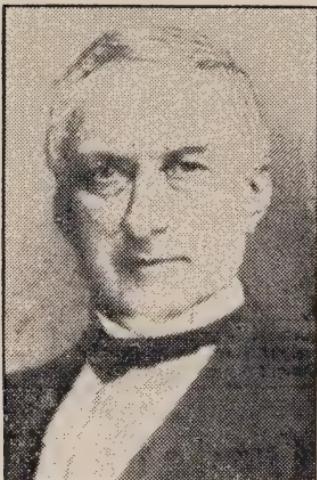
Dr. Steele was married twice, first to Miss Ann Jane Russell, December 31, 1828 by whom he had six children, several of whom died in infancy. His second wife was Miss Eliza Ann Stuart, daughter of Rev. Robert Stuart, D.D. Dr. Stuart was the officiating minister at both marriages.

In 1846, Jefferson College conferred upon him the honorary degree of Doctor of Divinity.

Dr. Steele died in Hillsboro November 22, 1866. His death was lamented because he had been a faithful pastor to all classes and conditions in Hillsboro.

"He was skilled in ecclesiastical law and master of that kind of debate that first disarms a man, and then kills him off so neatly that he does not know that he is dead, and his corpse walks around and tells others how nicely he came off. He never pressed a point any further than was necessary to gain the end that he desired. He never spoiled a victory by striving, after he had gained it, to drive his opponent to disastrous rout, and force humiliation upon him, but was always satisfied with the substantial gains of victory. His theology was Old School. He cordially accepted the Reformed theology, in all its breadth and depth, and, being conservative, in all things, did much to hold back the more impetuous from action, which in their cooler moments they would have repented.

The History of the Chillicothe Presbytery, from its organization in 1799 to 1889, by Rev. R. C. Galbraith, Jrs. D.D. Pages 263-264.



John Todd Stuart
LAW PRECEPTOR AND PARTNER
OF
ABRAHAM LINCOLN

JOHN TODD STUART AND HIS DESCENDANTS

John Todd Stuart

John Todd Stuart, fourth child and second son of Robert and Hannah Todd Stuart was born at Walnut Hill, Fayette County, Kentucky, November 10, 1807. His preparatory education was at Sulphur Spring Grammar School near Walnut Hill and Salem Academy, Clark County, the latter taught by Rev. Samuel Vance Marshall. He graduated at Centre College in 1826 when Rev. David C. Proctor was the acting President. After his graduation from Centre he studied law with Judge Daniel Breck, who married Jane Todd, an aunt of John Todd Stuart. Judge Breck was a member of the Court of Appeals of Kentucky and served in the National House of Representatives in Washington. He was one of the most erudite lawyers in Kentucky and prominent in many agencies which advanced the welfare of the State of Kentucky.

In 1828 young Stuart moved to Springfield, Illinois for the practice of his profession. In 1831 he served as Major under General Fry in the Blackhawk War, Abraham Lincoln being a Captain in the same regiment.

Stuart was to play an important part in the life of Abraham Lincoln. He persuaded Lincoln to study law, becoming his preceptor and forming a law partnership with him. He and Lincoln were very close friends as long as Mr. Lincoln lived although having different political opinions.

Mr. Stuart became prominent in the political life in Illinois serving several terms in the state legislature. He defeated Stephen A. Douglas for a seat in the Congress of the United States.

Mr. Stuart was Chairman of the executive committee of the Lincoln Monument Association. He did more than any other one man in superintending the Lincoln tomb.

He held many other positions in which his great executive ability was displayed. "More enterprises of public character in Springfield are accredited to Mr. Stuart than any other man in the county. His character has been summed up as follows:

"In summing up the leading attributes of Mr. Stuart's character, we find him of sterling integrity, great foresight and a strong will. He was fastidiously sincere in all his professions and engagements. It is said of him that he has done more than any other man in the state to discourage frivolous litigation, and had always taken a great interest in assisting young men, aiding them by his counsel in the management of their cases and by inspiring them with confidence and laudable ambition. He had great veneration for the profession of the law, and anything like unworthy conduct lending to lower its estimation to the public called forth his prompt and decided criticism. He dealt impartial justice to all men. In politics Mr. Stuart was a disciple of Henry Clay, therefore a whig of the old school."

On October 25, 1837, he was married to Miss Mary Virginia Nash, daughter of General Frank Nash of St. Louis County, Missouri, formerly of Virginia, where she was born. Six children, three sons and three daughters were born of this union.

Mr. Stuart died November 30, 1886. He is buried in Oak Ridge Cemetery, in Springfield, Illinois.

"He went to Springfield, Illinois the year of the big snow, 1828, and established a law office. It was in that office Lincoln practiced from 1837 to 1842. J. T. Stuart was in the U. S. Congress most of that time. Lincoln marked two pigeon holes in his desk. "Stuart's half" and "Lincoln's half". He would do it the simple way, wouldn't he?"

DESCENDANTS OF JOHN TODD STUART
son of Rev. Robert Stuart, D.D.

Issue:
Bettie J. Stuart, b. July 29, 1838.
John Todd Stuart, b. December 16, 1842.
Virginia Lockland Stuart, b. March 29, 1845, d. April 1, 1893. Unmarried.
Francis Nash Stuart, b. March 29, 1847, d. August 21, 1896.
Robert Lockwood Stuart, b. September 3, 1851, d. February 26, 1924.
Hannah L. Stuart, b. September 12, 1853, d. February 18, 1909. Unmarried.
Edwards Stuart, b. April 24, 1856, d. December 1, 1860.

DESCENDANTS OF BETTIE J. STUART
daughter of John Todd Stuart

Issue:
Stuart Brown, b. August 21, 1860.
Edwards Brown, b. May 31, 1863.
Paul Brown, died when a small boy.

Issue:
Milton Hay Brown, b. April 2, 1887.
Christine Stuart Brown, b. November 7, 1892.
Jane Logan Brown, b. July 7, 1899, d. July 21, 1950. Unmarried.

Issue:
Stuart Brown, b. October 25, 1911.
Katherine Logan Brown, b. February 12, 1916.
Milton Hay Brown III, b. July 26, 1953.

Issue:
Harvey Logan Clapp III, b. March 5, 1939.
Ann Gridley Clapp, b. September 4, 1942.

Harvey Rowland Clapp, Jr.
b. January 28, 1906

Milton Hay Brown b. June 7, 1919	married October 31, 1949	Betty Marriott b. January 27, 1929
Issue: Milton Hay Brown III, b. July 26, 1953.		
Christine Stuart Brown b. November 7, 1892	married June 19, 1920	John Alexander Dushane Penniman b. January 21, 1891 d. March 5, 1939
No. issue.		
Edwards Brown b. May 31, 1863 d. October —, 1923	married January 10, 1886	Gertrude Dement b. September 20, 1865 d. November —, 1945
Issue: Dement Brown, b. March 20, 1887. Caroline Owsley Brown, b. March 1889, d. 1891. Mary Williams Brown, b. October 13, 1891. Lucia Elizabeth Brown, b. 1892, d. 1892. Virginia Stuart Brown, b. April 12, 1893. Unmarried. Katherine H. Brown, b. October 10, 1895. Christopher C. Brown, b. March 27, 1897. Gertrude Dodge Brown, b. October 13, 1906. Edwards Brown, b. February 23, 1910.		
Dement Brown b. March 20, 1887	married June 14, 1917	Margaret Hampson b. October 13, ——
Issue: Mary Elizabeth Brown, b. March 16, 1920. Robert Hampson, b. December 15, 1921. Dement Brown, Jr., b. May 25, 1923.		
Mary Elizabeth Brown b. March 16, 1920	married July, 1945	Dale McCoy
Issue: Donald Dale McCoy, b. April 22, 1946. Ann Margaret McCoy, b. May 22, 1948. Roy Dement McCoy, b. June 8, 1953.		
Robert Hampson Brown b. December 15, 1921	married October 20, 1944	Florence Gardner
Issue: Camila Sue Brown, b. August 31, 1945. Karen Lee Brown, b. October 31, 1948. Gertrude May Brown, b. August 27, 1950, d. 1951.		
Dement Brown, Jr. b. May 25, 1923	married March 15, 1948	Marie Viven Fransler
Issue: Dement Brown III, b. January 15, 1949. Doris Katherine Brown, b. August 26, 1952. Byron Brown, b. September 23, 1953. Daniel Dale Brown, b. February 28, 1955.		

Mary Williams Brown married Oliver C. Knapheide
b. October 13, 1891 January 25, 1913

Issue:
Oliver C. Knapheide, Jr., b. April 28, 1914.
Donald Brown Knapheide, b. October 31, 1915.
Henry Edwards Knapheide, b. September 28, 1918, d. 1934.
Mary Williams Knapheide, b. June 28, 1920.
Virginia Katherine Knapheide, b. October 5, 1922.
Marjorie Knapheide, b. November 24, 1925.

Oliver C. Knapheide, Jr. married Phyllis Ray
b. April 28, 1914 August 4, 1944

Issue:
Linda Ray Knapheide, b. August 10, 1945.

Issue:
Donald Brown Knapheide, Jr., b. December 21, 1947.
William Knapheide, b. October 15, 1949.

Issue:
Penelope Angell
Georgia Angell

Issue:
Leslie Ann Bell, b. May 22, 1949.

Issue:
James William Rice, b. August 24, 1955.

Issue:
Jacob Stinman Langthorn III, b. August 26, 1926.
Lucia Langthorn, b. June 15, 1930.

Issue:
Jacob Stinman Langthorn IV, b. November 21, 1951.
Thomas Jeffry Langthorn, b. December 19, 1952.
Deborah Jane Langthorn, b. August 13, 1954.
Heather Ann Langthorn, b. April 15, 1957.

Lucia Langthorn b. June 25, 1930	married August 23, 1952	William Sutton
Issue: William Stephen Sutton, b. February 20, 1956. Richard Stuart Sutton, b. September 21, 1957. Katharine Sutton, b. April 17, 1959.		
Christopher C. Brown b. March 27, 1897 d. June 15, 1950	married November 5, 1920	Helene Hyde b. October 24, 1900
Issue: Virginia Helene Brown, b. May 4, 1922. Mary Katharine Brown, b. July 26, 1924. Christine Hyde Brown, b. April 11, 1926. Elizabeth Jane Brown, b. April 12, 1934.		
Virginia Helene Brown b. May 4, 1922	married March 31, 1951	Williard Milo Easton b. August 19, 1920
Issue: Christopher Milo Easton, b. October 31, 1952. Martha Helen Easton, b. October 10, 1954.		
Mary Karherine Brown b. July 26, 1924	married June 17, 1956	Jack Holm Lawson b. July 23, 1926
Issue: William Stuart Lawson, b. June 9, 1958. Thomas Holm Lawson, b. November 3, 1959.		
Christine Hyde Brown b. April 11, 1926	married July 18, 1954	Robert Emil Sorensen b. September 21, 1924
No issue:		
Elizabeth Jane Brown b. April 12, 1934	married December 23, 1955	Harvard William Keefe b. April 21, 1934
Issue: Suzette Elizabeth Keefe, b. January 31, 1960.		
Gertrude Dodge Brown b. October 13, 1906	married November 2, 1927	Herbert Austen Blomquist
Edwards Brown b. February 23, 1910	married June 10, 1935	Clara Bell Callahan
Issue: Edwards Brown IV, b. August 13, 1936. Karin Brown, b. January 18, 1938. Ann Stuart Brown, b. April 4, 1940. Mary Elaine Brown, b. August 24, 1948.		

DESCENDANTS OF JOHN TODD STUART, JR.

John Todd Stuart, Jr.	married	Emily Webster Huntington
b. December 16, 1842	September 6, 1866	b. September 18, 1845
d. January, 1904		

Issue:

George H. Stuart, b. June 17, 1868, d. when under 21 yrs. old. Unmarried.
 Mary Virginia Stuart, b. December 30, 1869.
 Elizabeth Huntington Stuart, b. June 3, 1872, d. 1893. Unmarried.
 Edwards Brown Stuart, b. February 26, 1874.
 Alice Stuart, b. January 31, 1876, d. about 21 yrs. old. Unmarried.
 Hannah Forbes, b. September 26, 1877.
 John Todd Stuart III, b. August 5, 1879.

Mary Virginia Stuart	married	George Ketchum Hall
b. December 30, 1869	February 1, 1894	

Issue:

George Stuart Hall, b. August 1, 1891, d. in France Sept. 30, 1918.
 Henry Huntington Hall, b. February 4, 1899.
 Stuart Hall, b. 1900, d. 1901.
 Archibald Stuart Hall, b. October 2, 1906.

Henry Huntington Hall	married	Hazel Grove
b. February 4, 1899		

Issue:

Robert Stuart, b. October 28, 1931.

Edwards Brown Hall	married	Lula Baum
b. February 26, 1874	1921	

Hannah Forbes Stuart	married	Fenwick Davidson Hamilton
b. September 26, 1877		

Issue:

Emily Stuart Hamilton married John Green.
 Mary Jane Hamilton
 Virginia Hamilton
 Elizabeth Hamilton

John Todd Stuart III	married	Mary McGay
b. August 5, 1879	about 1903	
d. January, 1930		

Issue:

John Todd Stuart IV, b. September 28, 1906.

DESCENDANTS OF FRANCIS NASH STUART
 son of John Todd Stuart

Francis Nash Stuart	married	Minnie Jane Smyth
b. March 29, 1847	December 6, 1877	b. January 2, 1861
d. August 21, 1896		d. January 30, 1948

Issue:

Robert Bland Stuart, b. June 22, 1882.
 Winifred Frank Stuart, b. June 30, 1885.
 Elizabeth Brown Stuart, b. February 12, 1888.
 Francis Nash Stuart, Jr., b. September 3, 1890.
 Marjorie Patterson Stuart, b. September 27, 1895.

Robert Bland Stuart
b. June 22, 1882
d. June 8, 1944

married
December 20, 1905

Lillian Grace Mason

Issue: (one son)

Robert Allen Stuart
b. March 11, 1917

married
February 12, 1942

Elizabeth Louise Paxton

Issue:

Anne Stuart, b. December 1, 1942.
Mary Louise Stuart, b. October 27, 1946.
Robert Stuart, b. September 8, 1948.

Robert Allen Stuart and family live in Springfield, Illinois, where he practices law.

Winifred Frank Stuart
b. June 30, 1885

married
February 20, 1920

Henry Clay Kienzle
April 8, 1890

No. issue.

Both live in Cheyenne, Wyoming.

Elizabeth Brown Stuart
b. February 12, 1888

married
November 30, 1912

James Ball
b. March 7, 1888

They live at Hardings, Virginia.

Issue:

Warner Stuart Ball, b. January 1, 1914, d. October 18, 1915.
Elizabeth Carter Ball, b. September 22, 1915.
James Stuart Ball, b. July 8, 1918.

Elizabeth Carter Ball
b. September 22, 1916

married
June 8, 1940

Paul Sherwood Fensom
b. February 9, 1910

Issue:

Judith Bland Fensom, b. July 6, 1941.
Chesley Sherwood Fensom, b. August 31, 1944.
James Ball Fensom, b. February 25, 1950.
All living at Port St. Joe, Florida.

James Stuart Ball
b. July 8, 1918

married
August 22, 1942

Elsie Mae Cornwell
b. September 7, 1921

Issue:

James Stuart Ball, Jr., b. February 24, 1944.
Elizabeth Vernon Ball, b. December 26, 1946.
Ann Cornwell Ball, b. January 2, 1948.
John Todd Ball, b. August 18, 1952.

All living at Glen Allen, Virginia. James Stuart Ball, Sr., was a Lieutenant in the Second World War. He received a Silver Star in France and a citation in Italy.

Francis Nash Stuart, Jr.
b. September 5, 1890

married
March 30, 1913

Louise Booker
b. September 27, 1892

Issue:

Winifred Louise Stuart, b. July 8, 1914.
William Robert Stuart, b. May 23, 1916.

Winifred Louise Stuart
b. July 8, 1914

married

Bertram A. Mulcahy
b. March 28, 1915

Issue:

Mary Louise Mulcahy, b. March 5, 1943.
Kathleen Mulcahy, b. November 15, 1945.
Bruce Patrick, b. May 4, 1952.
All living in Washington, D. C.

William Robert Stuart
b. May 23, 1916

married
June 21, 1950

Donna Rae Stewart
b. November 22, 1934

Issue:

Robert Lee Stuart, b. June 20, 1951, d. June 20, 1951.
Karen Kay Stuart, b. May 24, 1953
All living on a ranch near Casper, Wyoming.

Marjorie Patterson Stuart
b. September 27, 1895

married
December 27, 1916

George Irvin Smith
(Colonel U. S. Army)
b. October 31, 1890

Issue: (one child)

Marjorie Patricia Smith
b. July 30, 1922

married
September 28, 1946

Russell M. Esvelt
b. February 2, 1916

Issue:

Karen Jean Esvelt, b. April 4, 1948.
Terrence George Esvelt, b. June 20, 1950.

DESCENDANTS OF ROBERT LOCKWOOD STURAT
son of John Todd Stuart

Robert Lockwood Stuart
b. September 3, 1851
d. February 26, 1924

married

Effie Fyffe

Issue:

Christopher Brown Stuart, M.D., b. February 13, 1892. Married Clementine Talbott. No issue.

ROBERT TODD STUART AND HIS DESCENDANTS

Judge Robert Todd Stuart

Robert Todd Stuart, fifth child and third son of Rev. Robert Stuart and his wife Hannah Todd, was born at Walnut Hill, Fayette County, Kentucky, April 10, 1810.

He received his preparatory training at Walnut Hill Grammar School and graduated from Centre College in 1829. He received his law degree from Transylvania University in 1835.

After graduating from Transylvania University he moved to Pekin, Illinois, and began the practice of his profession. In 1838 he was selected to represent Tazewell County in the Illinois Legislature. He moved from Pekin to Boonville, Missouri, and formed a law partnership with his brother-in-law, John Gaines Miller, a representative in the United States Congress. While in Boonville he was elected Circuit Judge.

On November 27, 1838, he married in Saline County, Missouri Miss Jane Gaines Miller, daughter of General William Miller and his wife, Jane Gaines, formerly prominent residents of Danville, Kentucky, before their removal to Missouri. To this union four children were born three daughters and one son, William who was killed in Texas about 1865 while in the service of the Confederate Army.

Mrs. Stuart died July 19, 1852. After her death Judge Stuart gave up the practice of law and moved to Sacramento City, California, in 1854, and purchased a large hotel. He returned to Saline County, Missouri, and engaged in farming. He died September 23, 1880 at the home of his daughter, Mrs. Arthur J. Morgan, Marshall, Missouri. The newspaper notice stated: "Funeral services were held at the Old School Presbyterian Church, September 24, at 10 o'clock A.M."

Under date April 14, 1956, Rev. D. K. Ferguson, D.D., then pastor of the First Presbyterian Church of Marshall Missouri, now deceased, wrote:

There are two old cemeteries not far from the town of Marshall which was abandoned after the opening of Ridge Park. Bodies from one of them, in which I finally located Judge Stuart's tombstone, were transferred to Ridge Park, but the Ridge Park records do not show the name of those so transferred.

Through the help of Mr. James Drake, who took me to the old cemetery from which some bodies were removed, we did find the tombstone in what is left of the original burying ground. We walked through a plowed field to a small grove of trees in a plot about the size of an acre. Among the trees were quite a number of broken tombstones lying on the ground. At the far end of the plot I came upon Judge Stuart's stone. It, too, was overturned but its parts unbroken, though it was in separate pieces. However the engraving on it was unmarred. It was a rather saddening sight to walk through those trees and see what the ravages of time and neglect had accomplished. Apparently Judge Stuart's body was not removed or certainly the stone would have been transferred too.

Here is the inscription as I copied it from the stone:

IN MEMORIAM

ROBERT TODD STUART

BORN

IN LEXINGTON, KENTUCKY

APRIL 10, 1810

DIED

SEPTEMBER 23, 1880

Robert Todd Stuart joined the First Presbyterian Church, Danville, Kentucky, while a student at Centre College. On January 2, 1841, he was received into the membership of the Boonville, Missouri Presbyterian Church by a certificate from the Presbyterian Church, Danville, Kentucky. His wife and mother-in-law had been received into the same church and from Danville, Kentucky, June 12, 1839.

On September 29, 1840, Mary Eliza Stuart, daughter of Judge and Mrs. Robert Todd Stuart, was baptized by her grandfather, the Reverend Robert Stuart in the Presbyterian church in Boonville, Missouri.

Judge Stuart returned to Marshall, Missouri and united with the Marshall Presbyterian Church, now named the Mt. Olivet Church. He was elected an elder in this church in November 1866 and Clerk of the Session on January 10, 1867, which office he held until his death in 1880.

DESCENDANTS OF ROBERT TODD STUART

Robert Todd Stuart	married	Jane Gaines Miller
b. April 10, 1810	Nov. 27, 1838	b. _____
d. Sept. 23, 1880		d. July 19, 1852

Issue:

Mary Elizabeth Stuart, b. Oct. 26, 1839 (called "Molly.") Baptized by her grandfather, Rev. Robert Stuart, in Boonville, Mo., Sept. 29, 1840.
Margaret Stuart, b. 1842.
William Stuart, killed in Confederate Army, aged 19 years.
Emma J. Stuart, b. 1852.

DESCENDANTS OF MARY ELIZABETH STUART

Mary Elizabeth Stuart	married	(1) Arthur J. Morgan
b. Oct. 26, 1839	1874	b. _____
d. March 27, 1910		d. 1877

Issue:

Stuart Morgan, d. in infancy.
Arthur J. Morgan, Jr., b. Sept., 1875, d. Dec. 20, 1901. Unmarried.

Mary Elizabeth Stuart	married	(2) Joseph Francis King
	Nov., 1887	b. Oct. 28, 1858
		d. Nov. 10, 1938

No issue. (She and Mr. King are buried in the Ridge Park Cemetery in Marshall, Mo.)

DESCENDANTS OF MARGARET STUART

Margaret Stuart	married	James H. Price
b. 1842	1859	b. Sept. 27, 1834
d. Nov. 21, 1923		d. March 12, 1900

Issue:

Stuart Price, b. Nov. 25, 1864, d. July 2, 1895 (Paris, France). Unmarried.

Mary Mallory Price, b. 1868.

William Ater Price, b. Feb. 19, 1870, d. Nov. 28, 1892. Unmarried.

Edward Miller Price, b. July 26, 1871, d. Sept. 20, 1938. Unmarried.

Emma Price, b. July 13, 1873, d. March 19, 1874.

Harry Price, b. Dec. 9, 1876.

Ater Price, b. March 5, 1878, d. Jan. 3, 1879.

Mary Mallory Price	married	Walter Bigelow Trask
b. 1868	Sept. 23, 1894	b. May 11, 1870
d. Aug. 5, 1936		d. 1953

Issue:

Margaret Trask, b. Sept. 17, 1895.

Harriett Louise Bigelow Trask, b. Oct. 22, 1898.

Walter Bigelow Trask, b. April 22, 1904.

Mary Eleanor Trask, b. Oct. 22, 1910.

Margaret Trask b. Sept. 17, 1895	married Oct. 20, 1929	Frank Godwin Grasett b. July 4, 1895
Issue: Darley Frank Grasett, b. Jan. 12, 1931.		
Darley Frank Grasett b. Jan. 12, 1931	married Mar. 19, 1955	Margaret Frazier Baughn (Birmingham, Ala.) b. March 7, 1930
Issue: Leila Frazier Grasett, b. May 3, 1956.		
Harriett Louise Bigelow Trask b. Oct. 22, 1898	married Jan. 28, 1922	John Charles Harris b. Nov. 7, 1896
Issue: Mary Diana Harris, b. May 19, 1924. Margaret Louise Harris, b. Jan. 19, 1928.		
Mary Diana Harris b. May 19, 1924	married 1948	Richard Lehman
Issue: Michael Partridge Lehman, b. Sept. 29, 1950. David Harris Lehman, b. May 24, 1952.		
Margaret Louise Harris b. Jan. 19, 1928	married 1950	William Leffingwell Farnsworth b. Jan. 1, 1926
Issue: Nancy Christopher Farnsworth, b. Feb. 25, 1951. Susan Leffingwell Farnsworth, b. Feb. 18, 1952. Judy Harris Farnsworth, b. March 7, 1956.		
Walter Bigelow Trask, Jr. b. April 22, 1904	married July 29, 1929	(1) Helen Auckley b. June 10, 1906
Walter Bigelow Trask, Jr.	divorced	(2) Charlotte Hardy
Issue: No issue by either marriage.		
Mary Eleanor Trask b. Oct. 22, 1910	married Feb. 20, 1933	James Wideman Hoxie b. April 13, 1906
Issue: George Herbert Hoxie, b. Feb. 22, 1947.		
Harry Price b. Dec. 9, 1876 d. Jan. 16, 1926	married	(1) Alice Gorman b. July 12, 1880 d. Dec. 24, 1952
Issue: Mary Margaret Price, b. Sept. 17, 1900. Alice Loretta Price, b. July 18, 1904.		

Alice Loretta Price b. July 18, 1904	married March 30, 1922	(1) Harvey Rolf b. July 18, 1893 d. 1945
Issue: Leona Loretta Rolf, b. March 28, 1928.		
Alice Loretta Price	married	(2) Hamlin Short
Alice Loretta Price	married May 24, 1952	(3) Russell Britner b. Aug. 8, 1908
No issue.		

Leona Loretta Rolf b. March 28, 1928	married Oct. 5, 1946	Robert Sexton b. March 7, 1924
Issue: Robert Sexton, b. 1947. Stephen Sexton, b. July 24, 1950.		

Marian Price b. June 15, 1918	married Oct. 30, 1942	Forrest Edward Stroup b. April 15, 1924
Issue: Sheila Stroup, b. July 15, 1943. Gwen Ellen Stroup, b. May 25, 1945.		

DESCENDANTS OF EMMA J. STUART

Emma J. Stuart b. 1852 d. _____	married 1868	William Ater b. _____ d. _____
Issue: (four children).	_____	_____
_____	_____	_____

William Ater, Jr., b. 1869.

William Ater, Jr. b. 1869 d. 1903	married 1901	Nina Robinson b. _____ d. _____
No issue.		

REV. DAVID TODD STUART AND HIS DESCENDANTS

Rev. David Todd Stuart

David Todd Stuart was born at Walnut Hill, Fayette County, Kentucky, June 23, 1812. His father was the Rev. Robert Stuart, D.D., long and favorably known as an eminently pious and devoted minister of the Presbyterian Church, who in addition to his pastoral charge, had the care of the Walnut Hill Academy for many years. David early entered this Academy, and there laid the foundation of that solid and pious education, which was the basis of the healthful influence which he was enabled in after years to exert in society. From this Academy he went to Centre College, where he completed his college course in 1833. He early in life selected the ministry as his chosen profession, feeling called thereto by the Spirit of God. Soon after graduation at Danville, he proceeded to Princeton, New Jersey, to pursue a regular course in the Theological Seminary in that place, which he completed in 1836. In both the College and Seminary he was marked for his promptitude in the discharge of all his duties as a student, and for his exemplary and Christian deportment in all the relations of life, and he succeeded in gaining the esteem of all his teachers and fellow students. From the Seminary he was called to the pastoral charge of the Shiloh and Olivet Church in Shelby County, Kentucky, which he accepted and was ordained and installed pastor thereof in 1837, having preached for a few months previously in the First Presbyterian Church, Louisville as temporary supply. In 1836 he was married to Olivia Hall, of Louisville, with whom he lived happily till the day of his death, and by whom he became the father of eleven children, never having lost any by death. He remained pastor of the Shiloh and Olivet Church fourteen years, greatly beloved and respected by all of its members and the community generally. During his pastorate, first in 1842 and again in 1850, there were large ingatherings into the Church from the world; the result of special outpourings of the Spirit upon that community. In 1851 Brother Stuart was elected President of the Shelbyville Female College, of which he continued to be the main presiding officer to the day of his death, with an interval of a year, during which he resided in Covington, Ky., sustaining a similar relation to an institution of learning in that place. He was greatly beloved by his pupils, who were scattered all over the West and South, and exerting a healthful influence on society. In their quiet and gentle lives in the various domestic circles which they have been called on to adorn, may be found the evidence of that wide-spread and excellent power for good which Brother Stuart has exerted, and will continue to exert, upon society for many years to come.

As a preacher, Brother Stuart was earnest, evangelical, and practical; as a man, he was an example in all the relations of life. None ever knew him who did not have confidence in him as a Christian gentleman, an Israelite indeed, in whom there was no guile. In him were mingled meekness and gentleness, tempered with firmness and decision of character wherever great principles were at stake. He probably left, amongst all the thousands with whom he mingled whilst here upon earth, not a single enemy; not one who had any doubt of his integrity and amiable Christian character. His end was calm and peaceful, a fit sequel to so gentle and quiet a life. He died after a very short and painful illness, on the 26th of September, 1868, in the bosom of his family, and surrounded by his loving pupils, firmly trusting in and relying upon the merits of that Saviour whom he had so long commended to others. His remains were followed to the grave by the largest procession of friends and neighbors that had ever convened in Shelbyville, and he was buried amid the tears of the hundreds who had known and loved him in life and mourned him in death.

By this sudden and unexpected death, we his brethren, feel called upon to work whilst it is called to-day, seeing that our time for labor will soon be over, and the hour of our triumph and reward will be speedily upon us.*

* Minutes Synod of Kentucky, October, 1868. Appendix pp. 5 & 6.

DESCENDANTS OF DAVID TODD STUART

David Todd Stuart
b. June 23, 1812
d. Sept. 26, 1868

married
Oct. 28, 1836

Olivia Winchester Hall
b. Oct. 15, 1817
d. May 12, 1876

Issue:

Robert Stuart, b. Dec. 1, 1837.

Winchester Hall Stuart, b. July 7, 1839.

Rev. John Linton Stuart, b. Dec. 2, 1840.

Isabella Stuart, b. April 23, 1843, d. Nov. 5, 1936. Unmarried.

Amelia Stuart, b. Dec. 30, 1844.

Theodore Stuart, b. Nov. 22, 1846, d. March 21, 1917. Unmarried.

Mary Louisa Stuart, b. Feb. 24, 1849.

Marguerite Bowles Stuart, b. July 3, 1851.

Florence Stuart, b. Aug. 3, 1857.

Annie McIlvaine Stuart, b. June 3, 1860.

David Todd Stuart, b. Aug. 17, 1862, d. Sept. 23, 1933. Unmarried.



Robert Stuart, M.D., and his family.

Left to right: Annie (Mrs. J. T. Baskett), Dr. Stuart, Susan Elizabeth (Mrs. Thomas Lloyd Posey), Rev. Benjamin Lawrence.

Standing: Alice Winchester, Robert and Mary Louisia (Mrs. Miles Dunn.)

DESCENDANTS OF ROBERT STUART, M.D.

Robert Stuart, M.D.
b. Dec. 1, 1837
d. July 26, 1918

married
May 8, 1861

Susan Elizabeth Read
b. Feb. 26, 1839
d. Dec. 18, 1891

Issue:

Annie Read Stuart, b. Feb. 10, 1862.

Olivia Winchester Stuart, b. March 25, 1864, d. Nov. 28, 1865.

Alice Winchester Stuart, b. Nov. 11, 1866, d. Sept. 28, 1958. Unmarried.

Mary Louisa Stuart, b. July 11, 1869.

Robert Stuart, b. Aug. 23, 1870.

Benjamin Laurence Stuart, b. Jan. 19, 1873.

Susan Elizabeth Stuart, b. May 23, 1875.

Amanda Hall Stuart, b. Dec. 8, 1877, d. July 17, 1878.

Annie Read Stuart
b. Feb. 10, 1862
d. Dec. 10, 1941

married
Oct. 28, 1879

John Tyra Baskett
b. Sept. 10, 1857
d. Nov. 7, 1931

Issue:

Georgia Read Baskett, d. in infancy.

Martin Tyra Baskett, b. Oct. 6, 1882.

Robert Stuart Baskett, b. July 18, 1884.

Annette Baskett, d. in infancy.

Mary Elizabeth Baskett, b. July 19, 1888.

Sue Read Baskett, b. July 5, 1891.

John Tyra Baskett, b. Feb. 6, 1894.

Miles Hamlin Baskett, b. Nov. 25, 1896.

David Todd Baskett, b. April 12, 1902.

Martin Tyra Baskett b. Oct. 6, 1882	married June 27, 1917	Helen Lois Sanford b. Nov. 7, 1891
Issue: David Sanford Baskett, b. Sept. 4, 1922. Virginia Stuart Baskett, b. Aug. 25, 1924.		
David Sanford Baskett b. Sept. 4, 1922	married June 26, 1949	Charlaine Austin b. April 9, 1925
Issue: Jane Sanford Baskett, b. June 23, 1951. Suzanne Austin Baskett, b. Feb. 8, 1953. Anne Lindsey Baskett, b. July 14, 1955. Mary Austin Baskett, b. Dec. 29, 1957.		
Virginia Stuart Baskett b. Aug. 25, 1924	married March 16, 1953	Maurice Derby Leach, Jr. b. June 23, 1923
Issue: Sarah Stuart Leach, b. Dec. 10, 1956 (Naples, Italy).		
Robert Stuart Baskett b. July 18, 1884 d. Nov. 24, 1960 No issue.	married Oct. 28, 1907	Lou Seitzer b. _____ d. Aug. 11, 1961
Mary Elizabeth Baskett b. July 19, 1888	married Dec. 1, 1910	John Wesley Porter b. Dec. 1, 1886
Issue: John Wesley Porter, Jr., b. Nov. 7, 1911. Stuart Moss Porter, b. July 15, 1916. Robert Baskett Porter, b. Nov. 20, 1917. William Tyra Porter, b. April 17, 1926.		
John Wesley Porter, Jr. b. Nov. 7, 1911	married June 18, 1937 Muskogee, Okla.	Nanabel Blankenship b. Jan. 25, 1915
Issue: Janita Sue Porter, b. Jan. 4, 1941. John W. Porter III, b. Aug. 9, 1942. Mary Jane Porter, b. May 31, 1945.		
Stuart Moss Porter b. July 15, 1916	married May 7, 1940 Hampton, Va.	Hilda Luke b. Feb. 8, 1920
Issue: Pamela Porter, b. Aug. 16, 1945. Deborah Porter, b. April 11, 1948.		
Robert Baskett Porter b. Nov. 20, 1917	married July 24, 1943 Pensacola, Fla.	Jeannette Harper b. Sept. 21, 1924
Issue: Robert Baskett Porter, Jr., b. Nov. 20, 1944. Dorothy Amelia Porter, b. April 16, 1946. Mary Elizabeth Porter, b. Oct. 5, 1948. Kathlyn Gail Porter, b. June 20, 1952. Margaret Anne Porter, b. Dec. 22, 1956. Virginia Dianne Porter, b. June 19, 1959.		

William Tyra Porter
b. April 17, 1926
Issue:
Cheryl Ann Porter, b. March 22, 1956.
Suzanne Elizabeth Porter, b. April 5, 1958.

married
June 14, 1952
Schenectady, N.Y.

Jean Helen Fisher
b. Nov. 8, 1926

Sue Read Baskett
b. July 5, 1891
Issue:
Oscar Edward Swan, Jr., b. Sept. 1, 1915.
Anne Read Swan, b. Jan. 3, 1919.
Alice Todd Swan, b. Nov. 30, 1923.
Mary Cooksey Swan, b. Sept. 10, 1927.
Sue Stuart Swan, b. Aug. 25, 1929.

married
Dec. 10, 1913

Oscar Edward Swan
b. Sept. 4, 1884
d. March 17, 1960

Oscar Edward Swan, Jr.
b. Sept. 1, 1915
Issue:
Oscar Edward Swan III, b. May 11, 1942.
Janet Swan, b. Sept. 11, 1945 (Tulsa, Okla.).

married
Sept. 14, 1940

Mildred King
b. July 3, 1919

Anne Read Swan
b. Jan. 3, 1919
Issue:
John E. Curl, b. April 12, 1944.

married
June 29, 1940

(1) Arthur T. Curl
b. Dec. 17, 1918
d. Aug. 7, 1945

Anne Read Swan
Issue:
Stuart Edward Everett, b. Jan. 19, 1955.
Ellen Sue Everett, b. Sept. 9, 1957.

married
June 18, 1949

(2) James Edward Everett
b. Aug. 16, 1909

Alice Todd Swan
b. Nov. 30, 1923
Issue:
Susan Read Vaughan, b. Aug. 19, 1946.
Kathleen Girard Vaughan, b. Dec. 14, 1948.
James Coleman Vaughan, b. Jan. 22, 1951.
Mary Ann Vaughan, b. Feb. 2, 1957.
Robert Coleman Vaughan, Jr., b. May 31, 1960.

married
July 8, 1944

Robert Coleman Vaughan
b. Feb. 18, 1919

Mary Cooksey Swan
b. Sept. 10, 1927
Issue:
Sue Swan Rodelius, b. Dec. 14, 1953.
George A. Rodelius III, b. Nov. 20, 1958.

married
May 28, 1949

George August Rodelius, Jr.
b. Dec. 10, 1924

Sue Stuart Swan
b. Aug. 25, 1929
Issue:
Anne Swan Richardson, b. March 26, 1953.
Alice Stuart Richardson, b. April 11, 1956, d. May 2, 1956.
Guy Preston Richardson, Jr., b. Dec. 23, 1957.
Elizabeth Miles Richardson, b. June 3, 1960.

married
Aug. 20, 1949

Guy Preston Richardson
b. May 4, 1926

John Tyra Baskett, Jr. b. Feb. 6, 1894	married Aug. 5, 1927	Emily Collins b. Feb. 6, 1893
Issue: Ann Stuart Baskett, b. Oct. 22, 1932.		
Ann Stuart Baskett b. Oct. 22, 1932	married March 24, 1957	Isaac Howard Kaiser b. Jan. 27, 1930
Issue: Laura Ann Kaiser, b. Nev. 26, 1960.		
Miles Hamlin Baskett b. Nov. 25, 1896	married June 5, 1924	Sophia Belle Trafton b. Sept. 24, 1903
Issue: Miles Hamlin Baskett, Jr., b. Jan. 22, 1927. Louise Stuart Baskett, b. Aug. 6, 1930. John Spalding Baskett, b. March 21, 1932.		
Miles Hamlin Baskett, Jr. b. Jan. 22, 1927	married Sept. 15, 1950 divorced	(1) Joan Ruth Krekel b. Sept. 22, 1929
Issue: Miles Hamlin Baskett III, b. Dec. 25, 1951. Elizabeth Anne Baskett, b. Oct. 21, 1954.		
Miles Hamlin Baskett, Jr.	married Dec. 4, 1955	(2) Colleen Ann McCann b. July 2, 1935
Issue: Patrick Hamlin Baskett, b. Feb. 27, 1957.		
Louise Stuart Baskett b. Aug. 6, 1930	married Aug. 1, 1949	Lewis Alan Borgman b. Nov. 5, 1926
Issue: Lewis Alan Borgman, Jr., b. Feb. 21, 1950. Sue Ann Borgman, b. Sept. 29, 1954. Edward Miles Borgman, b. Aug. 27, 1956.		
John Spalding Baskett b. March 21, 1932	married Aug. 22, 1952	Elizabeth Lee Williams b. Nov. 20, 1931
Issue: David Williams Baskett, b. Oct. 17, 1954. Sara Ann Baskett, b. Jan. 15, 1956. John Spalding Baskett, Jr., b. Sept. 16, 1957. Julia Helen Baskett, b. Feb. 18, 1960.		
David Todd Baskett b. April 12, 1902	married Oct. 20, 1926	Kathryn Satterfield b. July 20, 1902
Issue: Martha Ann Baskett, b. Sept. 30, 1928. David Todd Baskett, Jr., b. June 19, 1932.		

Martha Ann Baskett b. Sept. 30, 1928	married Oct. 25, 1952	Nathaniel Wilson Covington b. June 20, 1924
Issue: Kathryn Todd Covington, b. March 17, 1957. Nathaniel Kent Covington, b. Sept. 30, 1958.		
David Todd Baskett, Jr. b. June 19, 1932	married Dec. 17, 1955	Nancy Lee Snyder b. Sept. 30, 1932
Issue: Ellen McCann Baskett, b. May 28, 1958. Martha Satterfield Baskett, b. June 24, 1960.		
Mary Louisa Stuart b. July 11, 1869 d. Oct. 18, 1954	married April 18, 1888	Dr. Miles C. Dunn b. _____ d. _____
No issue.		
Robert Stuart b. Aug. 23, 1870 d. Feb. 14, 1948		
He married twice, but had no children.		
Benjamin Laurence Stuart b. Jan. 19, 1873 d. Sept. 10, 1934	married May 3, 1897	Ada Bertha Mitchell b. _____ d. _____
Benjamin Laurence Stuart was a Presbyterian minister beloved for his beautiful character. Issue: Fay Elizabeth Stuart, b. Jan. 18, 1901. Unmarried. Robert Winchester Stuart, b. Dec. 1, 1902, d. Dec. 10, 1904. Samuel Hamilton Stuart, b. Jan. 23, 1906, d. March 2, 1955. Unmarried.		
Susan Elizabeth Stuart b. May 23, 1875 d. Oct. 20, 1938	married Sept. 11, 1901	Dr. Thomas Lloyd Posey b. _____ d. March 2, 1944
Issue: Susan Elizabeth Posey, b. Sept. 4, 1902. Thomas Lloyd Posey, Jr., b. Feb. 23, 1904. Robert Stuart Posey, b. Feb. 23, 1911, d. June 18, 1929.		
Susan Elizabeth Posey b. Sept. 4, 1902 d. Dec. 15, 1932	married April 17, 1926	Edgar Helm Courtenay b. _____ d. _____
No issue.		
Thomas Lloyd Posey, Jr. b. Feb. 23, 1904 d. April 21, 1949	married Jan. 30, 1926	Dorothy Craig b. April 30, 1906
Issue: Thomas M. Posey, b. Aug. 3, 1935.		
Thomas M. Posey b. Aug. 3, 1935	married Feb. 12, 1956	Elizabeth Ann Ettie b. May 29, 1932
Issue:		



MR. AND MRS. WINCHESTER HALL STUART AND THEIR CHILDREN

From left to right they are:

Front row seated: Marcus Chinn, John L. Winchester, James Gamble

Middle row: Martin Hardin and Mr. and Mrs. Stuart

Standing: Joe Cecil, George Reed, Louise Winchester (Mrs. W. A. Steele)

David Todd, Olivia Hall and Edwin Winchester.

DESCENDANTS OF WINCHESTER HALL STUART

Winchester Hall Stuart
b. July 7, 1839
d. Oct. 19, 1902

married
Dec. 26, 1865

Martinette M. Chinn
b. April 27, 1845
d. March 29, 1930

Issue:

James Gamble Stuart, b. June 5, 1867.

David Todd Stuart, b. Jan. 4, 1869.

Louise Winchester Stuart, b. Nov. 1, 1870.

Olivia Hall Stuart, b. July 10, 1873. Unmarried, d. November 10, 1961.

Marcus Chinn Stuart, b. March 4, 1875.

Edwin Winchester Stuart, b. Sept. 12, 1876.

Martin Hardin Stuart, b. Sept. 18, 1878.

George Reed Stuart, b. Feb. 22, 1880.

John L. Stuart, b. July 9, 1882.

Joe Cecil Stuart, b. Dec. 23, 1883, d. Sept. 13, 1909. Unmarried.

Winchester Stuart, b. Aug. 3, 1885.

James Gamble Stuart
b. June 5, 1867
d. March 3, 1959

married
Sept. 15, 1902

Clara Hawes Matthews
b. _____
d. Feb. 26, 1931

Issue:

James Gamble Stuart, Jr., b. April 25, 1906.

John McCreery Stuart, b. Oct. 29, 1909.

James Gamble Stuart, Jr.
b. April 25, 1906
No. issue.

married

Maxine Hall Parker

John McCreery Stuart
b. Oct. 29, 1909
Issue:
Marilyn Clay Stuart, b. March 14, 1937.
Carol Todd Stuart, b. Nov. 20, 1941.
Jean McCreery Stuart, b. July 7, 1944.

married

Margaret Marcotti
b. Sept. 12, 1912

Marilyn Clay Stuart
b. March 14, 1937
Issue:
No. issue.

married
June 2, 1960

Frederick McNeil Noad

David Todd Stuart
b. Jan. 4, 1869
d. June 6, 1955
Issue:
No. issue.

married
June 24, 1909

Echo Hart

Louise Winchester Stuart
b. Nov. 1, 1870
d. March 4, 1956
Issue:
Louise Annette Steele, b. Feb. 24, 1900.
Olivia Stuart Steele, b. Jan. 4, 1904.
Marian W. Steele, b. July 14, 1905.

married
Feb. 23, 1898

William Alexander Steele
b. July 24, 1871
d. Feb. 26, 1940

Louise Annette Steele
b. Feb. 24, 1900
Issue:
Eric Steele Kunitz, b. Jan. 29, 1934.

married
Sept. 30, 1930

Alfred M. Kunitz
b. _____

Eric Steele Kunitz
b. Jan. 29, 1934
Issue:
No. issue.

married
June 28, 1958

Sylvia Frances Benson

Olivia Stuart Steele
b. Jan. 4, 1904
d. May 20, 1952
Issue:
No. issue.

married
April 29, 1931

Fred Clark Hill

Marian W. Steele
b. July 14, 1905
Issue:
No. issue.

married
June 21, 1928

Henry McGill Wilson
b. July 15, 1904

Marcus Chinn Stuart
b. March 4, 1875
d. March 19, 1959
Issue:
Virginia Stuart, b. Feb. 1, 1905.
Marcus Chinn Stuart, Jr., b. Dec. 9, 1907.
James Hickman Stuart, b. July 28, 1911.

married
Nov. 4, 1903

Virginia Anderson Hickman
b. May 28, 1878
d. Aug. 30, 1961

Virginia Stuart
b. Feb. 1, 1905
d. Dec. 20, 1960

married
Jan. 11, 1930

Jesse L. Owen
b. Dec. 10, 1893
d. June 15, 1954

Issue:
Mary Virginia Owen, b. Sept. 18, 1930.
Nancy Stuart Owen, b. Aug. 30, 1933.

Mary Virginia Owen
b. Sept. 18, 1930

married
Jan. 16, 1948

David Gayle Vester
b. Aug. 5, 1929

Issue:
Mary Gayle Vester, b. Aug. 31, 1950.
Vicki Leigh Vester, b. Jan. 27, 1954.

Nancy Stuart Owen
b. Aug. 30, 1933

married
March 11, 1951

divorced

Robert Arnold Parks
b. Dec. 9, 1929

Issue:
Robert Arnold Parks, Jr., b. Nov. 4, 1951.
Patricia Frances Parks, b. Dec. 23, 1954.
Carol Virginia Parks, b. March 9, 1956.

Marcus Chinn Stuart, Jr.
b. Dec. 9, 1907

married
May 10, 1941

Orella M. Ferguson
b. Feb. 4, 1908

Issue:
Marcus Ferguson Stuart, b. Aug. 21, 1949.

James Hickman Stuart
b. July 28, 1911

married
July 27, 1929

(1) Delphine Schroeder
b. July 27, 1913
d. Sept. 19, 1932

Issue:
Joan Stuart, b. May 29, 1930.

James Hickman Stuart

married
April 24, 1937

(2) Mary Virginia Bruce Yule

No. issue.

Joan Stuart
b. May 29, 1930

married
June 15, 1951

Winston Bryan Money
b. Aug. 8, 1925

No. issue.

Edwin Winchester Stuart
b. Sept. 12, 1876
d. May 3, 1960

married
May 22, 1902

Marian Faxon
b. _____
d. Jan. 19, 1959

Issue:
John Winchester Stuart, b. Jan. 25, 1904. Unmarried.
Marian Stuart, b. Nov. 22, 1906.

Marian Stuart
b. Nov. 22, 1906

married
Sept. 10, 1935

(1) Philip Lane Scott
b. 1894
d. 1940

Marian Stuart

married

(2) Norman Sallee Parker
b. 1890

No issue by either marriage.

Issue:
Margaret M. Stuart, d. in infancy.

Issue:
Hardin Vereen Stuart, b. Nov. 28, 1915.
Ellen Stuart, b. Oct. 14, 1919.
Anne Stuart, b. April 8, 1921.

Hardin Vereen Stuart	married	Helen Gwin
b. Nov. 28, 1915	Aug. 1, 1945	b. Nov. 13, 1920
d. March 12, 1955		

Issue:
Jonathan Vereen Stuart, b. May 16, 1947.

Issue:
John Stuart Patton, b. April 14, 1942.
William Parker Patton, b. Oct. 6, 1946.
Ann Vereen Patton, b. April 12, 1948.
Abner Wilson Patton, Jr., b. Jan. 14, 1951.

divorced
Sept. 23, 1953

Issue:
Holly Ann Hoyt, b. Sept. 18, 1943.
Heidi Jean Hoyt, b. Dec. 6, 1947

N. L. Jones

No. issue.

George Reed Stuart has been a missionary in the Congo since 1945.

Issue:
Josephine Wandling Stuart, b. Feb. 27, 1910.
George Reed Stuart, Jr., b. Nov. 7, 1913.
Frances Jeter Stuart, b. Aug. 22, 1916.
Randolph Jeter Stuart, b. July 1, 1920.

Josephine Wandling Stuart
b. Feb. 27, 1910

married LeRoy Rymer
Feb. 7, 1942 b. Sept. 14, 1906

George Reed Stuart, Jr. married
b. Nov. 7, 1913 June 11, 1946

Issue:

Mary Brown Crawford Stuart, b. May 28, 1947.
Martha Woods Stuart, b. Sept. 18, 1948.
John Leighton Stuart, b. Aug. 17, 1951.
Frances Reed Stuart, b. Aug. 11, 1953.

Clara Shivers Hammond
b. Aug. 14, 1918

Cicero Hunt McClure
b. June 8, 1913

Randolph Jeter Stuart
(Capt., USAF)
b. July 1, 1920
d. Dec. 13, 1954, killed in airplane
crash in Japan while on routine
flight. Awarded Distinguished
Flying Cross and three cam-
paign ribbons.

Issue:
Deborah Ann Stuart, b. June 1, 1953.
Randy Jo Stuart, b. April 5, 1955.

married
Oct. 19, 1952

Martha Johann Chane
b. Nov. 6, 1927

Naomi Harris

Maude Ruth Marberger
b. Aug. 8, 1893
d. Dec. 12, 1959

Marjorie Louise Browne
b. Jan. 7, 1926



REV. AND MRS. JOHN LINTON STUART
AND THEIR FOUR SONS:

Seated left to right: Warren Horton, Mrs. Stuart, Dr. Stuart, Robert.

Standing: John Leighton and David Todd.

Rev. John Linton Stuart, D.D.

S. H. Chester

The subject of this sketch was born in Shelbyville, Ky., December 2, 1840. His name indicates his Scotch descent, and some of his relatives in Virginia claimed to be the lineal descendants of the royal family of England and Scotland of that name. He himself claimed a nobler lineage as the son of a Presbyterian minister. He received his college training for two years at Washington and Jefferson College, Pennsylvania, and for one year at Centre College, Danville, Ky., from which he was graduated in 1861.

He taught school at Henderson, Ky., for four years, and then entered Princeton Theological Seminary, from which he was graduated in 1868. While he was at Princeton the famous China missionary, Dr. John L. Nevius, visited that institution and delivered a missionary address which so impressed Mr. Stuart that he offered his services to the Executive Committee of Foreign Missions for missionary work in China.

He was sent out in the autumn of 1868 in company with Matthew Hale Houston, of Virginia, and Ben Helm, of Kentucky. These were the first missionaries sent out by our Southern Presbyterian Church to any foreign field. They joined the China Mission, which one year previously had been founded by Rev. E. B. Inslee, who had been sent out before the division of the Church at the beginning of the civil war, and was transferred to the care of the Southern Church soon after the close of the war.

The journey of these missionaries was by way of New York, the Isthmus of Panama and San Francisco, and thence across the Pacific to Shanghai, and occupied two months.

Mr. Stuart began his work at Hangchow, and with the exception of a few months spent in opening Soochow Station, and of about a year and a half spent in exploring the field and residing temporarily at several points where it was not found practicable to open stations, he spent his entire missionary life of forty-six years in the city of Hangchow.

In 1873, after five years of incessant toil and hardship, his health failed and he was sent home for rest and recuperation. He soon recovered his health, but more than this, he secured what proved to be the best possible insurance against ill health in future, in the person of Miss Mary Horton, of Mobile, who returned to China with him as Mrs. Stuart in the summer of 1874. For forty years they lived together, setting, in the midst of surrounding heathenism, the example of an ideal Christian home, whose very existence was a continuous argument for Christianity, and from which have gone forth gifted missionary sons, through whom "he being dead yet speaketh."

Remarkable changes occurred in the period compassed by his residence in Hangchow. At the time of his arrival there were only a few scattered native Christians in that part of China. He lived to see and to share in the development of a strong, aggressive and united church, carrying on a broad and effective work throughout the whole province of Chekiang.

The site on which he established the mission compound was only a stone's throw from the old Provincial Examination Halls. He lived to see built upon that foundation a modern Normal College with an enrollment of almost a thousand students.

When he reached Hangchow he found a city, desolated by the recent ravages of the Taiping rebellion, and under the rule of the degenerate Manchu dynasty, against which the Taiping rebellion was a mad protest. One of his last public services was to extend to the representatives of the new Chinese Republic at the American Recognition Dinner the congratulations of the American residents of Hangchow.

The most conspicuous trait of Dr. Stuart's character was that of simple, unpretending goodness. He was a man of rich experience, accurate information, and remarkably clear judgment. He was not a profound scholar nor an eloquent orator, but his life was a perpetual sermon. He was modest, quiet and unassuming, and singularly free from every form of self-seeking. To him more than to any other member of the China Mission perhaps his fellow missionaries resorted for counsel, because they knew by experience that his advice would be both intelligent and disinterested. The Chinese resorted to him with every conceivable trouble, because they had become convinced that they could trust him absolutely.

A few days after his death the following tribute to his character was published in the China Press, a weekly paper printed in English in the city of Shanghai:

"The life of Dr. Stuart strikingly illustrated the power of personal character. To the casual acquaintance his most marked trait was modesty. He was never aggressive in pressing his views on others. Although of strong, clear-cut convictions, he never lost patience with those who differed from him, while he always held himself open to new light.

"Chinese and foreigners of all the missions paid to him a homage which combined confidence and respect with genuine love. In the little amenities of ordinary intercourse as well as in the larger issues of mission work and policy he showed an unfailing considerateness. It is significant that the accepted leader in all missionary enterprises in Hangchow was generally spoken to and of as 'Father Stuart.' Men sought his counsel and leadership because they respected him, trusted him, loved him, and because they recognized in him a man of God."

Dr. Stuart had the happy experience of being able to work to the very end. Two weeks before he died he took part in the installation of the native pastor over the self-supporting church at Hangchow, which is his monument, a nobler one than any marble column could ever be, or even than the beautiful chapel which loving friends have erected as his memorial since his death. On November 24, 1913, having served his own generation by the will of God, he fell on sleep, and awakened in the presence of the Saviour whom he had so long loved and served.

DESCENDANTS OF JOHN LINTON STUART, D.D.

Rev. John Linton Stuart, D.D.	married	Mary L. Horton
b. Dec. 2, 1840	Oct. 14, 1874	b. Jan. 8, 1842
d. Nov. 24, 1913		d. Jan. 16, 1925

Issue:

John Leighton Stuart, b. June 24, 1876.
 David Todd Stuart, b. April 7, 1878.
 Warren Horton Stuart, b. Dec. 8, 1879.
 Annie Stuart, stillborn Aug. 5, 1881.
 Robert Kirkland Stuart, b. Sept. 7, 1883, d. Sept. 17, 1890.

Rev. John Leighton Stuart, D.D.	married	Aline Rodd
b. June 24, 1876	Nov. 12, 1904	b. Aug. 29, 1879

Issue:

John Leighton Stuart, Jr., b. Feb. 5, 1906.

John Leighton Stuart, Jr.	married	Mrs. Lyda Black Wilkie
b. Feb. 5, 1906	June 27, 1949	
John Leighton Stuart, Jr., is pastor of the Presbyterian Church, Summit, Miss.		
No issue.		

David Todd Stuart, M.D.	married	Nellie Louise Kirk
b. April 7, 1878	June 28, 1904	b. Aug. 12, 1881
d. Nov. 6, 1909		d. March 19, 1905
No issue.		

Rev. Warren Horton Stuart, D.D.	married	Annie Chestnut
b. Dec. 8, 1879	Nov. 18, 1908	b. July 18, 1884
d. Dec. 12, 1961		
No issue.		

Rev. John Leighton Stuart, D.D.

Rev. John Leighton Stuart, D.D., son of Rev. John Linton Stuart, D.D., and his wife Mary Louisa Horton, was born in Hangchow, China, June 24, 1876. When a boy he came to America for his education, graduating from Hampden-Sydney College in Virginia and from Union Theological Seminary, Richmond, Virginia. He married Miss Aline Hardy Rodd of New Orleans, November 17, 1904, and the next month went to China for missionary work. One son, Rev. John Leighton, Jr. was born of this union. He is the fifth generation of Stuart preachers.

In China his scholarly training and brilliant intellect were soon recognized. The church sought him for educational work. He became professor of New Testament Greek in Nanking Theological Seminary. He published a Greek-Chinese-English dictionary, and a commentary on the book of Revelation in Chinese. In 1919 he became President of Yenching University in

Pekin and held this office until 1946 when he was appointed the United Ambassador to China and held this office until 1952. He has received honorary degree from several colleges and universities.

In 1954 he published "Fifty Years In China." General George Catlett Marshall wrote the preface for this book from which I quote by permission of the publisher, Random House, New York:

I doubt if there is anyone whose understanding of Chinese character, history and political complications equals that of Dr. Stuart. John Leighton Stuart saw every important event in China from the fall of the Manchu dynasty to Mao Tse-tung's Communist conquest of China. Moreover, he knew personally every prominent Chinese leader—not only the philosophers, educators and statesmen, but also the warlords, the political leaders and the plain people of China.

In 1946, Dr. Stuart, then President of the famous Yenching University in Peking which he founded in 1919, was appointed American Ambassador to China. And through an irony of history, he had to witness officially the end of his life's work when the Iron Curtain descended in China. By virtue of his more than fifty years' experience in China, and his insight and integrity, Dr. Stuart's memoirs will clarify the tangled Chinese situation for thousands of American readers. It is an important and timely book.

Death of Rev. Warren H. Stuart, Ph.D.

Rev. Warren Horton Stuart, Ph.D., of Arlington, Va., honorably retired member of Potomac Presbytery, died in Arlington on December 12. Dr. Stuart, the son of missionaries, was born in Ningpo, China, December 8, 1879. He studied in the University of Virginia and Union Theological Seminary of Virginia, also at Columbia University in New York, Yale University, and Union Theological Seminary of New York, and was ordained in November, 1905 by East Hanover Presbytery of the Synod of Virginia. He went in 1907 as a foreign missionary to China where he served for twenty years, teaching in Hangchow College and Nanking Theological Seminary. Returning to America in 1927, he was professor of Bible and Religious Education in the Assembly's Training School in 1927 and 1928; professor of Bible in the Flora Macdonald College, 1928 to 1930; professor in Davis and Elkins College, 1932 to 1934; Emporia College, 1934 to 1939; and pastor of the Springfield church, Sykesville, Maryland, 1939 to 1943. He was the author of several books and a frequent contributor to the Christian Observer. A brother is Dr. J. Leighton Stuart, of Washington, D. C., former Southern Presbyterian missionary to China.

—Christian Observer, January 24, 1962

DESCENDANTS OF AMELIA STUART

Issue:
Bertha Emery, b. April 5, 1873, d. June 7, 1959. Unmarried.
Herbert Emery, b. April 22, 1874, d. Oct. 9, 1874.
Winifred Emery, b. Aug. 18, 1875, d. Oct. 12, 1898. Unmarried
Arthur Stuart Emery, b. Aug. 17, 1876.
Eliza Lovinia Virginia Emery, b. Jan. 17, 1879.
Amelia Emery, b. May 10, 1880, d. June 29, 1880.

Issue: William Stuart Emery, b. Dec. 3, 1916, d. young, unmarried.

Issue:
Robert Stuart Emery, b. Oct. 22, 1932.
Betty Jo Emery, b. Feb. 21, 1934.
James Stuart Emery, b. April 8, 1936.
Thomas Stuart Emery, b. Dec. 2, 1938.
William Pat Emery, b. Dec. 3, 1948.

Issue:
Robert Stuart Emery, Jr., b. Sept. 24, 1953

Issue:

Issue:
Terri Elizabeth Emery, b. Aug. 5, 1959
Cheryl Lynn Emery, b. Dec. 30, 1960.

Issue: Volume 20, No. 1, January 15, 1993

William Bailey Allen married Mary Elizabeth Farmer
July 15, 1888 April 6, 1915

15, 1922 April 3, 1948
Issue:
Elizabeth Love Allen, b. April 9, 1949, d. June 1, 1949.
Amelia Culley Allen, b. March 21, 1950.
William Bailey Allen, Jr., b. May 13, 1953



SONS OF DR. THOMAS SANDERS AND HIS WIFE, MARY LOUISA STUART

Sitting left to right: Owsley, Thomas, Jr., and Stuart.

Standing left to right: Adair Hardin and Robert Stuart.

Taken in Louisville, Kentucky in March 1897.

DESCENDANTS OF MARY LOUISA STUART

Mary Louisa Stuart
b. Feb. 24, 1849
d. Oct. 9, 1903

married
March 6, 1872

Dr. Thomas Sanders
b. May 6, 1832
d. Jan. 2, 1904

Issue:

Stuart Sanders, b. Jan. 12, 1873, d. March 16, 1941. No issue.

Owsley Sanders, b. April 26, 1874.

Thomas Sanders, Jr., b. May 7, 1876.

Adair Hardin Sanders, b. Dec. 14, 1877.

Robert Stuart Sanders, b. May 21, 1880.

Winchester Hall Stuart Sanders, b. June 24, 1882, d. Jan. 8, 1884.

Owsley Sanders
b. April 26, 1874
d. June 13, 1925

married
Dec. 20, 1900

Emma Louise Lorraine
b. Sept. 22, 1878

Owsley was the leading Presbyterian layman in Richmond, Virginia.

Issue:

Lorraine Sanders, b. April 16, 1902.

Louisa Stuart Sanders, b. Jan. 28, 1904.

Evelyn Adair Sanders, b. April 1, 1906.

Owsley Winchester Sanders, b. Nov. 6, 1911. Unmarried.

Martha Lorraine Sanders, b. Jan. 10, 1913.

Wellford Lorraine Sanders, b. Nov. 7, 1916.

Lorraine was beginning an effective ministry in the Presbyterian church when he passed away.

Issue:
Edward Lorraine Sanders, b. Feb. 5, 1934.

No issue by either marriage.

Issue: Thomas Sanders IV b. April 16, 1903 d. June 18, 1905

Issue:
Alice Adair Sanders, stillborn Feb. 24, 1919.
Kathleen Adair Sanders, b. May 15, 1921.

Issue:
Kathleen Adair Brown, b. April 7, 1944.
Mary Lee Brown, b. Jan. 15, 1947.
Charles McGregor Brown, Jr., b. Sept. 6, 1948.
Robert Adair Hardin Brown, b. July 30, 1954.
Jean Stuart Brown, b. June 19, 1958.

Issue:
Irwin Taylor Sanders, b. Jan. 17, 1909.
Stuart Sanders II, b. Nov. 8, 1910.

Issue:
Gerda Elisabeth Sanders, b. Aug. 3, 1940.
Robert Stuart Sanders II, b. Nov. 10, 1942.

Issue:
Stuart Hall Sanders, b. June 3, 1940.
Irwin Taylor Sanders II, b. April 17, 1943.
Jessica Patton Sanders, b. Oct. 16, 1948.

Issue:
Virginia Hall Sanders, b. April 3, 1961.

Shelbyville Female College

STATE OF
KENTUCKY



Founded Feb. 1839.

Incorporated Feb. 1840.

I now, Mary Lou Stuart, have completed the course of study prescribed in the Shelbyville Female College and creditably sustained myself during the final examination this Diploma is given to me as a testimonial of her correct deportment, her diligence in Study and her Scholarship.
Shelbyville, June 1866.

MIDDLETON, STROBRIDGE & CO., CINCINNATI, O.

Shelbyville Female College State Of Kentucky

Founded Feb. 1839

Incorporated Feb. 1840.

And say to mothers what a holy charge
Is theirs, with what a kingly power their love
Might rule the fountains of the new-born mind,
Warn them to wake at early dawn and sow
Good seed, before the world has sown its tares!

Miss Mary Lou Stuart having completed the Course of Study, prescribed in the Shelbyville Female College and creditably sustained herself during the final Examination this diploma is given to her as a testimonial of her correct deportment, here diligence in Study and her Scholarship.

Shelbyville, June 1866

D. T. Stuart

Rev. David Todd Stuart bought this property in 1851 and operated the college until his death in 1868. His son Winchester Hall Stuart succeeded his father and conducted the college until 1890, when it passed from the Stuart family. Mary Louisa Stuart to whom this diploma was given was a daughter of Reverend David Todd Stuart and the mother of Robert Stuart Sanders.



REVEREND ROBERT STUART SANDERS

ROBERT STUART SANDERS

Robert Stuart Sanders was born on a farm in Shelby County, Kentucky, May 21st, 1880, the son of Dr. Thomas and Mary Louisa (Stuart) Sanders. He spent his early youth in Shelbyville, and was educated at Washington & Lee University. In 1904, he graduated with the B.D. degree from the Louisville Presbyterian Theological Seminary, and in 1924, King College, in Tennessee, conferred on him the honorary degree of Doctor of Divinity. Dr. Sanders was ordained in the Walnut Hill Presbyterian Church, Fayette County, in 1904; on October 23, 1907, he married Miss Lucy Taylor, daughter of Mr. and Mrs. Irwin Taylor, of Paris, Kentucky. Dr. and Mrs. Sanders are the parents of two children—Dr. Irwin Taylor Sanders, of Boston, Massachusetts, and Stuart Sanders, II, of Richmond, Virginia. Dr. Robert S. Sanders has held pastorates in the Walnut Hill Church, Fayette County and Salem Church, in Clark County, Kentucky; Flora Heights Church, Louisville; First Presbyterian Church, Millersburg; First Presbyterian Church, Thomasville, Georgia; First Presbyterian Church, Sweetwater, Tennessee; Buntny Church, Memphis and the Versailles Presbyterian Church, in Versailles, Kentucky. Dr. Sanders is the author of *History of the Louisville Presbyterian Theological Seminary*; *Annals of the First Presbyterian Church, Lexington*; *History of the Walnut Hill Presbyterian Church*; *Presbyterianism in Paris and Bourbon County, Kentucky*, and several booklets and pamphlets on the churches in Kentucky. Since his retirement in 1951 from the Versailles Church, Dr. and Mrs. Sanders have resided at their home at 471 West Second Street, Lexington, Kentucky.

J. Winston Coleman, Jr.



DR. IRWIN TAYLOR SANDERS on the day he was decorated by the Greek Government with the Royal Order of The Phoenix.

Dr. Irwin Taylor Sanders

Irwin Taylor Sanders, son of Robert Stuart and Lucy Taylor Sanders, was born in Millersburg, Kentucky, January 17, 1909. On June 23, 1934 he was married to Margaret Rydberg. Two children were born of this union, Gerda Elizabeth married Richard Banas Dymsha, and Robert Stuart Sanders, II.

Early in life Dr. Sanders showed a studious bent. In 1925 he graduated from the Tennessee Military Institute as valedictorian of his class and in 1929 he graduated from Washington & Lee University as valedictorian and Phi Beta Kappa. After graduating from Washington & Lee University, he served as instructor in the American College, Sofia, Bulgaria, and from 1934-1937 was Dean of the same college. He spent 1932-1933 as a student in Princeton Theological Seminary. He received the degree of Doctor of Philosophy in 1938 from Cornell University. He taught Sociology in 1938-1940, in the Woman's College of Alabama. In 1940-1958 he taught Sociology in the University of Kentucky beginning as an assistant professor and rising to the head of the department.

His fellow professors elected him the "Distinguished Professor of the Year". Later the Board of Trustees of the University elected him "A Distinguished Professor of the University".

He has been President of the Southern Sociological Society, also President of the Rural Sociological Society of America. In 1945-1946 he was the agricultural attache of the U. S. Embassy in Belgarde, Yugoslavia. He spent one year in Greece where he visited almost every village in Greece. He has put the result of his research in a book entitled "The Rainbow in the Rock", a study of the rural people of Greece, published in January, 1962. He was decorated by the king of Greece with the Royal Order of the Phoenix. He has written "Balkan Village", "Making Good Communities Better", "The Community", "The Rainbow in the Rock". He is co-author of several other books and has written extensively for the professional magazines.

His special interest is in the Sociology of the Balkans in which field he is an authority.

He is a lecturer in Sociology in Harvard University and head of the departments of Sociology and Anthropology in the University of Boston.

DESCENDANTS OF MARGUERITE BOWLES STUART

Marguerite Bowles Stuart	married	Rev. William Hall
b. July 3, 1851	Dec. 3, 1872	Richardson, D.D.
d. July 18, 1887		b. April 6, 1849
		d. Aug. 15, 1931

Issue:

William Hall Richardson, b. Sept. 14, 1874, d. Oct. 24, 1874.

Ada Stuart Richardson, b. July 16, 1875.

Olivia Hall Richardson, b. May 18, 1877.

Belle Richardson, b. Oct. 30, 1881, d. May 10, 1882.

Stuart Richardson, b. June 29, 1887, d. July 27, 1887.

Ada Stuart Richardson	married	Adams Colhoun
b. July 16, 1875	June 12, 1911	b. Jan. 16, 1875
d. Nov. 4, 1959		d. Oct. 5, 1960

Issue:

Martha Stuart Colhoun, b. March 3, 1914.

Martha Stuart Colhoun	married	Clyde M. Harrison
b. March 3, 1914	March 22, 1941	b. Dec. 22, 1913

Issue:

William Clyde Harrison, b. May 29, 1942.

Patricia Ann Harrison, b. Nov. 25, 1943.

Olivia Hall Richardson	married	Humphrey Hudgins Savage
b. May 18, 1877	June 14, 1905	b. April 20, 1873
d. Feb. 6, 1961 (buried in River- mont Cemetery, Richmond, Va.)		d. April 10, 1914

Issue:

Stuart Savage, b. July 27, 1907. Unmarried.

DESCENDANTS OF FLORENCE STUART

Florence Stuart	married	John Polk Allen
b. Aug. 3, 1857	Aug. 6, 1878	b. 1850
d. Oct. 11, 1882		d. 1907

Issue:

Theodore Stuart Allen, b. July 22, 1879.

Florence Stuart Allen, b. May 16, 1882, d. April, 1892.

Theodore Stuart Allen	married	Jean —————
b. July 22, 1879		
d. Nov. 10, 1950		
No issue.		

DESCENDANTS OF ANNIE McILVAINE STUART

Annie McIlvaine Stuart	married	John Ingram Logan
b. June 3, 1860	May 4, 1881	b. July 17, 1858
d. Oct. 24, 1921		d. Oct. 1, 1937

Issue:

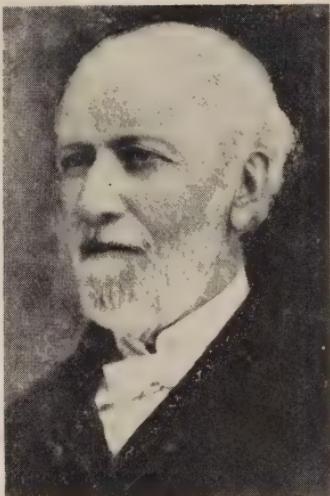
Olivia Stuart Logan, b. Feb. 2, 1882.

Elizabeth Logan, b. April 21, 1886.

Annie Stuart Logan, b. Sept. 2, 1887. Unmarried.

Florence Stuart Logan, b. Aug. 21, 1893, d. June 5, 1958. Unmarried.

Olivia Stuart Logan b. Feb. 2, 1882	married Oct. 10, 1906	Isaac M. Harcourt
Issue:		
Katherine Ashton Harcourt, b. Jan. 28, 1908.		
Olivia Logan Harcourt, b. March 8, 1909.		
Annie Stuart Harcourt, b. July 26, 1910. Unmarried.		
Margaret Harcourt, b. May 30, 1914.		
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Katherine Ashton Harcourt b. Jan. 28, 1908	married Aug. 17, 1937	Benjamin Carter Taylor
Issue:		
Katherine Harcourt Taylor, b. Sept. 24, 1939.		
John Carter Taylor, b. June 24, 1941.		
Olivia Stuart Logan Taylor, b. Feb. 10, 1949.		
<hr/>		
Katherine Harcourt Taylor b. Sept. 24, 1939	married Dec. 23, 1961	Jerold David Mize
<hr/>		
Olivia Logan Harcourt b. March 8, 1909	married April 2, 1932	Thomas Floyd Smith, Sr.
Issue:		
Olivia Logan Smith, b. Nov. 30, 1934.		
Thomas Floyd Smith, Jr., b. March 16, 1936.		
<hr/>		
Margaret Harcourt b. May 30, 1914	married June 22, 1932	Llewellyn Powell Spears, Jr.
Issue:		
Margaret Harcourt Spears, b. April 8, 1933.		
Llewellyn Powell Spears III, b. Oct. 22, 1935.		
<hr/>		
Margaret Harcourt Spears b. April 8, 1933	married Aug. 25, 1953	Robert Bosley Gregor
Issue:		
Robert Bosley Gregor, b. Aug. 3, 1955.		
Margaret Harcourt Gregor, b. Jan. 22, 1958.		
<hr/>		
Elizabeth Logan b. April 21, 1886	married March 14, 1922	Rev. Chester M. Davis
Issue:		
Annie Logan Davis, b. Dec. 2, 1924.		
Josephine Caroline Davis, b. March 13, 1929.		
<hr/>		
Annie Logan Davis b. Dec. 2, 1924	married March 24, 1956	Dr. Walter A. Wichern, Jr.
Issue:		
Walter Adam Wichern III, b. Feb. 6, 1958.		
<hr/>		
Josephine Caroline Davis b. March 13, 1929	married	Theodore Wynkoop Goodman
Issue:		
Mary Logan Goodman, b. Dec. 24, 1950.		
Charity Jamison Goodman, b. Dec. 9, 1952.		
George Walter Goodman, b. Dec. 7, 1955.		
Elizabeth Caroline Goodman, b. Aug. 20, 1957.		



REV. SAMUEL DAVIES STUART, D.D.

REV. SAMUEL DAVIES STUART AND HIS DESCENDENTS

Rev. Samuel Davies Stuart, 1815-1895

Rev. Samuel Davies Stuart was born at Walnut Hill, Fayette County, Kentucky February 15, 1815, son of Rev. Robert Stuart, D.D., and his wife Hannah Owen Todd. He was educated at a grammar school at Walnut Hill which was taught by his father. From this school he went to Centre College and from there to Princeton Theological Seminary. He was licensed April 24, 1838, by New Brunswick Presbytery and ordained by West Lexington Presbytery January 25, 1839 and installed pastor of the Woodford Church in Woodford County of which he had been the stated supply in 1838.

In 1840 he accepted a call to the Briery Church in Prince Edward County, Virginia. He served this church very successfully for sixteen years. In 1856, he accepted the pastorate of the Christiansburg Church in Montgomery presbytery. From 1862 to 1865 he served as a Chaplain in the Confederate Army.

In 1866 he became financial agent for Washington College (Washington & Lee University) and in that capacity he went to Europe to raise funds for the college. He was very successful in this work. Mr. Stuart in outward appearance resembled General Robert E. Lee, and while in London crowds, thinking he was General Lee, followed him in the streets.

In 1868 he founded Stonewall Jackson Female Institute in Abingdon, Virginia. He remained at the head of this school until 1873.

After ceasing from the work in Stonewall Jackson Female Institute, he became the financial agent for the Committee of Publication. The Minutes of the Synod of Virginia, 1895, use this language:

"As a man of great wisdom and prudence, his counsel and aid were sought after in extricating the Publication Committee out of the difficulties in which it had been involved."

We quote from the same Minutes of the Synod of Virginia:

"He also attended the meetings of his Presbytery whenever circumstances would permit. Being a man of mature judgment and large experience, his presence was always welcomed in deliberative bodies of the church and his counsel often sought and relied upon on matters involving general interest."

The later part of his life, especially after the death of his wife, Cornelia St. Clair Waddell who was the daughter of Dr. Addison Waddell, of Staunton, Virginia, was spent in the home of his daughter, Mrs. Henry S. Preston in Abingdon, Virginia. Here he spent his last years in quietude in the enjoyment of his grandchildren. He died June 19, 1895.

"Thus ended the earthly pilgrimage of this noble servant of God, in the eighty-first year of his age and the fifty-seventh year of his ministry."

Data concerning the Rev. Samuel Davies Stuart taken from sessional records of Briery Presbyterian Church, Keysville, Virginia dated 1840-1878:

"May 16, 1840 Congregational Meeting was held after sermon by Rev. Samuel Graham, D.D. and "Rev. S. D. Stuart was nominated, without opposition, as pastor of Briery Church and elected, without a dissenting voice".

"On motion the sum of \$700 per annum and the use of the parsonage house and premises was voted as the salary of Mr. Stuart."

First meeting moderated was, by request, on Sept. 1840

Installed as pastor of the Briery Church on Nov. 7, 1840.

"This being the day set apart for the installation of Bro. Samuel D. Stuart as pastor of the church, the Presbytery of W. Hanover met and after a sermon by Rev. S. K. Koilock, the usual questions were proposed by Bro. Geo. A. Baxter, D.D. and a charge delivered by him to the Pastor-elect. After which a charge being delivered to the congregation by Rev. Isaac Cochrane, the Rev. S. D. Stuart was solemnly declared to be the Pastor of the Briery Congregation."

Last meeting of the Session moderated by him was August 22, 1856.

In December 1861 he was a Commissioner to the General Assembly of the Presbyterian Church in the Confederate States of America which met in Augusta. This Church is now the Southern Presbyterian Church



THE WOODFORD PRESBYTERIAN CHURCH
WOODFORD COUNTY, KENTUCKY

Rev. Samuel Davies Stuart, D.D., was ordained in and installed pastor of this church, January 25, 1839.



REV. SAMUEL DAVIES STUART, D.D., was pastor of Briery Church from 1840 to 1856.

Briery Church, at Keysville, Prince Edward County, Virginia, resulted from the labors of Reverend Samuel Davies and Rev. William Robinson in the 1740's.

Some of America's ablest Presbyterian ministers have filled the pulpit of Briery Church such as Rev. Samuel Stanhope Smith, President of Hampden-Sydney College and later at Princeton; Drury Lacy, Moses Hoge and Robert L. Dabney.

DESCENDANTS OF SAMUEL DAVIES STUART

Rev. Samuel Davies Stuart, D.D.	married	Cornelia St. Clair Waddell
b. Feb. 15, 1815	Nov. 15, 1838	b. Nov. 20, 1816
d. June 19, 1895		d. June 12, 1892

Issue:

Catherine Stuart, b. April 4, 1840 (Staunton, Va.), d. Nov. 26, 1849
(Briery Manse, Prince Edward Co., Va.).

Mary E. Stuart, b. Oct. 9, 1842 (Staunton, Va.).

Addison Waddell Stuart, b. Dec. 21, 1845 (Staunton, Va.), d. Jan. 7, 1863
(in the Confederate service, in a camp on Blackwater River, Southampton, Va.).

Cornelia Waddell Stuart, b. March 19, 1843 (Briery Manse), d. Jan. 12, 1861.

Samuel Alexander Stuart, b. Feb. 25, 1850 (Briery Manse), d. Sept. 11, 1853.

Robert Stuart, b. June 17, 1852, d. June 22, 1854.

Judith Annette Stuart, b. July 12, 1854 (Staunton, Va.), d. Aug. 5, 1940
(Lexington, Va.). Unmarried.

Lelia St. Clair Stuart, b. July 20, 1857 (Christiansburg, Va.).

Virginia Waddell Stuart, b. Nov. 12, 1860 (Christiansburg, Va.), d. April 18, 1935
(Lexington, Va.). Unmarried.

DESCENDANTS OF MARY E. STUART

Mary E. Stuart	married	Henry S. Preston
b. Oct. 9, 1842	Oct. 31, 1871	b. _____
d. Aug. 1, 1921	(Abingdon, Va.)	d. _____

Issue: (All born in Abingdon, Va.)

Cornelia Waddell Preston, b. Oct. 14, 1872.

S. Roberta Preston, b. April 1, 1874, d. Jan. 21, 1942. Unmarried.

Mary Stuart Preston, b. Dec. 8, 1875. Unmarried.

Nettie S. Preston, b. June 27, 1878, d. Oct. 17, 1879.

Samuel Davies Stuart Preston, b. May 15, 1880.

Kitty B. Preston, b. Oct. 12, 1882, d. Sept., 1897. Unmarried.

Cornelia Waddell Preston	married	John Albert Bowles
b. Oct. 14, 1872	Jan. 28, 1908	b. June 17, 1866
		d. Aug. 7, 1938

Issue:

John Waddell Bowles, b. Nov. 10, 1909.

Jean Allen Bowles, b. April 26, 1911. Unmarried.

John Waddell Bowles	married	Ann Beville
b. Nov. 10, 1909	Aug. 8, 1942	b. July 23, 1912

Issue:

Cornelia Jean Bowles, b. April 24, 1944.

John Beville Bowles, b. Oct. 13, 1947.

Issue: Samuel Davies Stuart Preston, Jr., b. June 11, 1932.

Issue:
Jeffrey Stuart Preston, b. Aug. 20, 1954.
David Zack Preston, b. Nov. 16, 1959.

DESCENDANTS OF LELIA ST. CLAIR STUART

Issue: (All born in Lexington, Va.)
Nettie Stuart Moore, b. Dec. 12, 1891, d. in infancy.
Stuart Moore, b. Dec. 4, 1893.
Virginia Wilson Moore, b. Oct. 9, 1896.

Issue: (All born in Lexington, Va.)
Louise Pendleton Moore, b. March 9, 1929. Unmarried.
Stuart Moore, Jr., b. Nov. 9, 1930. Graduated from Union Theological Seminary, Va., in 1961.
Unmarried.

Stuart Moore a grandson of Rev. Samuel Davies Stuart

Stuart Moore died March 10, 1961, of a heart attack following an operation. He was an outstanding lawyer, banker and civic leader in Lexington. During his long career of service, he had been a member of the town council; town school board; president of the Stonewall Jackson Hospital for five years; a member of the board of deacons of Lexington Presbyterian church for twenty-five years, an elder for eight years; vice-president of the Rockbridge National Bank, and a member of the board of directors for thirty-two years. He was the first judge of the Rockbridge Juvenile and Domestic Relations Court and also served three years as judge of the trial justice court. He served as a commissioner in chancery, a jury commissioner, and as examiner of records for the Eighteenth Judicial Circuit. He helped organize the Lexington Chamber of Commerce, and was cochairman of the first big wartime Red Cross campaign in Lexington in World War II. Survivors include his widow; a son, Stuart, Jr., a senior at Union Theological Seminary, and Louise, law librarian at Washington and Lee.

(From The Washington And Lee Alumni Magazine, Spring 1961, Lexington, Va.)
He was a son of Samuel R. Moore and his wife Lelia St. Clair Stuart, daughter of Rev. Samuel Davies Stuart.

Issue:
George Washington Faison, Jr., b. May 4, 1919.
Elenora DeJarnette Faison, b. July 30, 1920.
Stuart Moore Faison, b. March 30, 1922.
John Moore Faison, b. March 15, 1924.
William Leigh Faison, b. Nov. 25, 1929.

Issue:
George Washington Faision, Jr., b. July 23, 1956.
Lucinda Evans Faision, b. Aug. 6, 1959.

Issue:
Wywilliam Edmund Christian, b. Aug. 6, 1949
William Edmund Christian, b. Aug. 6, 1949 } twins
Virginia Stuart Christian, b. Aug. 6, 1949
Thomas Jonathan Jackson Christian, b. Aug. 11, 1952.

Issue:
Irene Traina Faison, b. Feb. 17, 1955.
Stuart Moore Faison, Jr., b. Jan. 11, 1956.
Catherine Hope Faison, b. Nov. 25, 1959.

Issue:
Ruth Watkins Faison, b. Dec. 5, 1953.
John Stuart Faison, b. Aug. 10, 1957 }
Virginia Elizabeth Faison, b. Aug. 10, 1957 } twins

William Leigh Faison married Charlotte Joan Dod
b. Nov. 25, 1929 Aug. 25, 1956

Issue:
Charles Squier Faison, b. June 17, 1960.

MRS. MARGARET TODD STUART AND HER DESCENDANTS

THE LEXINGTON HERALD, LEXINGTON, KENTUCKY, SUNDAY, FEBRUARY 14, 1909.

Cousin and Childhood Friend of Mary Todd Lincoln Tells Of Days When She and Martyr's Wife Were Girls Together

MRS. MARGARET STUART WOODROW

(By Mrs. Mary Bradley Railey.)

This year, remarkable for the centenary celebrations of the birthdays of famous men and women, has been like the opening of some old chest where precious things are stored.

Love letters, yellow with age and fragrant with scent of mignonette, old daguerrotypes showing silvery likenesses of beauties of a century ago, scrap-books with pasted first-news of events that mark mile-stones in history, have been tumbled out that the curtain Time drops on the Past might once more be pulled aside for another generation's enlightenment.

During a century what changes there are! In place of the quiet rural villages, cities have been built; old land-marks have vanished, imposing buildings stand where the sun-dial of a quaint forgotten garden once told the passing of the hours; the stage coach is but a tradition, the old gentleman of the black stock seems but a character of a story book; all are as lavender and old lace found only in some ancient receptable not for common eyes.

Living in Versailles, Ky., today is a charming old lady, 91 years of age, who has herself noted these passing changes, storing in her memory much that is valuable and delightful to know of the days of long ago, a member of a family whose history is closely interwoven with Kentucky's history from its beginnings, indissolubly linked with the history of our Nation.

She is a cousin and girlhood friend of Mary Todd, Abraham Lincoln's wife, a sister of Hon. John Todd Stuart, Lincoln's first law partner in Springfield, Ill.; a daughter of Rev. Robert Stuart, one of the first three professors of old Transylvania University, the first university west of the Alleghenies; the granddaughter of Gen. Levi Todd, the pioneer fighter against the Indians, a purchaser

of the first sale of lots in Lexington and first clerk of the county of Fayette, Ky.; a great grand-daughter of David Todd, the descendant of John Todd, the Scottish Laird whose family emigrated to America in 1737; a great-niece of Col. John Todd, for many years Civil Governor and Colonel of the county of Illinois, said to have been the best educated and most accomplished of all the early pioneers and surveyors of Kentucky.

Mrs. Margaret Stuart Woodrow, the subject of this sketch, will be 92 years old in September of this year. She was born in 1817, at Walnut Hill, near Lexington, Ky., where her father was minister of that famous old Presbyterian church near which he had his country home.

When a girl of 19 she went to Hillsboro, O., to make her home with her sister, Eliza Stuart, who had married Dr. Steele, a Presbyterian minister, and there met and married Mr. Joshua Woodrow, a merchant of Hillsboro.

Active Until Recent Accident.

For 12 years, since her husband's death, she has been living in Versailles, making her home with her niece, Mrs. John W. Berryman, and up to eight weeks ago was a very active woman, taking an interest in everything, going up and down the stairway of her home as lightly as a young girl might. As the result of a bad fall, when her hip was broken, she has been confined to her bed for eight weeks. But her mind is as clear and sound as a bell, her memories of other days unimpaired and true. Time has dealt kindly with her, as with one too gentle and fine to be roughly handled.

Of A Long-Lived Race

She is of a race long lived. Leading clean wholesome lives, most of her people have far out-lived the three score and ten years, the natural allotment. It is about a ten minutes walk from the old court house on the main street of Versailles to the home of Mrs. Woodrow, which is on a side street a block from the big school.

It is easier to hark back to olden times in Versailles than in most places, for it has preserved its quaint picturesqueness and old-time dignity, the spirit of commercialism has not harmed it. There are the same old homesteads, with big front yards, where lilac bushes and the thousand-leaf roses have bloomed for a century; big old trees beneath whose shade some of Kentucky's pioneers have rested.

It seems fitting that Mrs. Woodrow should have this setting.

She has been most interested in the centenary celebration of Abraham Lincoln's birthday, and it needed only a question or two to unlock a store house of

memories of the days when she and Mrs. Lincoln were girls together. When Mary Todd—Mrs. Lincoln—was growing up in Lexington, from her childhood until her twenty-first year, Mrs. Woodrow and she were devoted friends as well as cousins.

Mary's father, Hon. Robert Smith Todd, was a prominent banker, and lived in the big double house on West Main street, a house that is still standing. Margaret's father, Rev. Robert Stuart, "Father Stuart," as he was familiarly called, lived out in the country at Walnut Hill, but the families were very intimate and visited often.

Memories Of Mrs. Lincoln.

When Mary's mother died she and her sister, Fanny, who married Mr. William Wallace, of Springfield, were placed at Madame Mentelle's to study French. They lived with the Mentesles, two charming French gentlewomen, who had taken refuge in Lexington to escape the storms of persecution sweeping over France, for some time, spending their holidays with their uncle, "Father Stuart," at Walnut Hill.

Mrs. Woodrow has many delightful memories of the days when she and Mary Todd were girls together. Both were fond of horseback riding and both rode well; in spring there were picnics in the woods, when the big family of boys and girls joined in; in winter there were many sleigh rides in the farm wagons put on runners and filled with straw, and long talks in the evenings before the big log fires, when there were apples to be roasted and good things from a well stocked larder to add to the cheer.

In those days deportment was an essential part of a girl's training; one must enter a room so; sit straight; listen politely while the elders conversed; answering in low, well-modulated tones if addressed. Mary Todd was an unusual girl for her times. She was very vivacious, witty, very interesting.

She was a girl very highly strung, nervous, impulsive, excitable, of an extremely emotional temperament, much like an April day, sunning all over with laughter one moment, the next crying as though her heart would break. She was called a "tom-boy" in those days; she was always playing pranks, and in every possible kind of mischief.

Mary Todd A Lover Of Poetry.

Her love of poetry which she was forever reciting was the cause of many a jest among her friends. Page after page of classic poetry she could recite and liked nothing better. She was always ambitious, and Mrs. Woodrow remembers often her saying she would one day be the wife of a President.

Mrs. Lincoln's chroniclers, Mrs. Woodrow thinks, have never done her justice. Every writer of the life of Abraham Lincoln has made much of his early attachment for Ann Rutledge, the simple country girl, but very little of his unwavering devotion to the woman who was his wife, who was fitted by birth, breeding, education and intellect to be a companion to a great statesman.

Tales Of Lincoln's Illness.

In letters written to Mrs. Woodrow at the time of Mary Todd's engagement to Mr. Lincoln there are reports of Mr. Lincoln's illness from an attack of fever and his strange behavior resulting from the delirium. His non-appearance on the occasion of the first date set for the marriage is an erroneous statement to be found only in one history of those times, a history wherein there are many false statements of like nature issued, it is believed, as a piece of envious malice. The engagement of Mary Todd and Abraham Lincoln was broken off for a time, but these old letters from close friends and relatives explain this on the grounds of Mr. Lincoln's illness which was followed by extreme melancholia.

When the engagement was renewed they decided to marry at once and Mary Todd announced to her sister the morning of the day they had set that the preparations must be made for the wedding that afternoon. It was characteristic of her that an act quickly followed the thought and her friends simply accepted it as one of her impulsive acts and entered into her plans as she would have theirs.

When Mrs. Woodrow visited Springfield after the marriage she saw much of Mrs. Lincoln, but little of her husband, who was then making his canvass for Congress. She knew Mr. Lincoln, but not well.

"People have criticized Mary," Mrs. Woodrow said, "unjustly, never taking into consideration the fact of the trying situation she was called upon to face. I have never believed the unkind things said of her, for I knew her."

Half-Brothers Were Confederates.

Mrs. Lincoln had three half-brothers who were in the Confederate Army—Samuel B. Todd, killed in the Confederate ranks at Shiloh; David, a Confederate soldier shot through the lungs at Vicksburg, dying after the surrender. Alexander, killed at the battle of Baton Rouge. Most of her people were Southern sympathizers.

To Mr. Lincoln and the principles he advocated she was ever faithful, she admired him, honored him, believed in him. Mrs. Woodrow never saw her after Mr. Lincoln's death, the tragedy seems to have widened the gulf between her and the friends of her girlhood.

Of her distinguished brother, Hon. John Todd Stuart, Mrs. Woodrow spoke affectionately. A very fine picture of him, she said, had never done him justice. He had left Lexington when 21 and had become a very distinguished man in Springfield, Ill., when Mrs. Woodrow visited him there.

How Lincoln Interested Him

She had often heard him tell of how he became interested in Abraham Lincoln, and that he had loaned him the books to study law, directing him with the study and encouraging him in every way, taking him as a law partner as soon as he was ready.

Hon. John Todd Stuart defeated Stephen A. Douglas for a seat in the National House of Representatives in 1838. This campaign is remembered as an arduous, exciting one, lasting five months. There were heated debates, each candidate on his mettle, and it is said they were well matched.

Stuart is remembered not only as a brilliant lawyer and statesman, but as one of the most liberal and generous of men. In Bloomington, Ill., today it is told how, when the Presbyterians wanted a certain lot he owned on which to build a church, and were too poor to buy it, he donated it, although he was not himself a rich man.

Married Virginian's Daughter.

He married Mary Virginia Nash, a daughter of Gen. Francis Nash, a Virginian, who had settled in St. Louis County, Mo. Her mother was a Miss Bland, of Eastern Virginia. Hon. John Todd Stuart was a very courteous, courtly man, and his home was a rendezvous for his distinguished contemporaries. It was there Mrs. Woodrow met many men who have since made history.

There is a beautiful old portrait of Mrs. Woodrow's father, Rev. Robert Stuart, painted by General Price, of Louisville, that is prized highly by the family. He is a distinguished looking old gentleman, a contemporary of Rev. James Moore, whom James Lane Allen has immortalized in his story, "Flute and Violin."

Father Often Spoke Of Moore.

Mrs. Woodrow said she had often heard her father speak affectionately of the Rev. James Moore, when, as children, they would get him to talk of the early days of his useful life as a professor of languages of Transylvania. Through memories of stories told her by her father, Mrs. Woodrow is thus in touch with Kentucky's history much more than a century ago, and from her grandfather, Gen. Levi Todd, tales of the days when the Indians made

their bloody attacks on the few white settlers in the fort at Bryan Station, near Lexington; on St. Asaph's, near Stanford; on Harrods, now Harrodsburg; and Vincennes, Ind., and other pioneer settlements have been handed down, for he fought bravely in defense of all of these.

Golden Link In The Chain.

And so this delightful old lady is a golden link in the chain that connects Today with Yesterday, the Present with the Past.

Fierce days of struggle for existence in a new country where savages held sway; beautiful days of peace and plenty and lavish hospitality; sad days of Civil strife; busy days of the upbuilding of a country; quiet days of retrospection and content, are bound together in the memories of this sweet gentle lady presented to you today to lead you down forgotten paths where you may sit and think awhile.

Mrs. Margaret Stuart Woodrow

By A. A. Bowmar

Mrs. Margaret Stuart Woodrow, aged 98, probably the oldest white person in Woodford County, and a very remarkable woman, died last Thursday morning between 7 and 8 o'clock at the home of her niece, Mrs. John W. Berryman, on Montgomery Avenue.

As the result of a fall, when her hip was broken, Mrs. Woodrow had been an invalid for about eight years, but her mind was clear and her memory unimpaired up to within a few weeks of her death.

Mrs. Woodrow was born in September 1817 at Walnut Hill, in Fayette County, Kentucky. Her family, on both sides, was prominent in the affairs of Kentucky and the nation in the early days. Her father, Rev. Robert Stuart, D.D., was for 40 years pastor of the Walnut Hill Presbyterian Church, and was one of the first professors of old Transylvania University. Her mother, Hannah Todd (grandmother of Mrs. John W. Berryman), born in the Fort at Harrodsburg about 1780, was the daughter of General Levi Todd, pioneer Indian fighter and first clerk of Fayette County, Kentucky. She was a great granddaughter of David Todd, descendant of John Todd, the Scottish laird, whose family emigrated to America in 1737. Colonel John Todd, Civil Governor of the County of Illinois, was her great uncle. Mrs. Woodrow was a cousin and intimate girlhood friend of Mary Todd, the wife of President Abraham Lincoln, and was a bridesmaid at her wedding. She was a sister of Hon. John T. Stuart, Lincoln's first law partner. She married Joshua Woodrow, a prominent merchant of Hillsboro, Ohio, and lived in that city until about 18 years ago, when,

after her husband's death, she came to Versailles to live. Mrs. Woodrow was a woman of much culture and charm and possessed a remarkably strong intellect. She was very amiable and sweet tempered, a faithful Christian and member of the Presbyterian church.

A funeral service, conducted by Rev. E. C. Lynch, pastor of the Presbyterian church, was held at the Berryman home on Montgomery avenue Thursday afternoon at 4 o'clock. On Friday morning Mrs. Woodrow's body was taken by Mr. John W. Berryman and Mrs. O. H. Farra to Hillsboro, Ohio, her former home, where the burial took place on Saturday.

—Woodford Sun, Versailles, Kentucky, March 30, 1916.

DESCENDANTS OF MARGARET TODD STUART

Margaret Todd Stuart
b. Sept. 20, 1817
d. March 23, 1916

married
Nov. 27, 1845

Joshua Woodrow
b. Nov. 4, ———
d. Sept. 4, ———

Issue:

Robert Stuart Woodrow, b. Sept. 20, 1847, d. Oct. 28, 1896. Unmarried.
John Woodrow, d. young, unmarried.



Rev. Robert Stuart, D.D.
1772 – 1856



Rev. David Todd Stuart
1812 – 1868



Rev. John Linton Stuart, D.D.
1840 – 1913



Rev. John Leighton Stuart, Sr., D.D.
1876 –



Rev. John Leighton Stuart, Jr.
1906 –

Five Generations of Stuart Presbyterian Ministers

DESCENDANTS OF ROBERT STUART WHO BECAME PRESBYTERIAN MINISTERS:

Sons: David Todd Stuart
 Samuel Davies Stuart

Grandson: John Linton Stuart

Great Grandsons: Benjamin Lawrence Stuart
 John Leighton Stuart
 Warren Horton Stuart
 Robert Stuart Sanders

Great Great Grandsons: John Leighton Stuart, Jr.
 Stuart Moore
 Lorraine Sanders
 George Reed Stuart, Jr.

Great Great Great Grandson: Robert B. Porter

Many of his descendants have also been Ruling Elders and Deacons and active in many ways
in the Presbyterian Church.

**NAMES AND ADDRESSES OF DESCENDANTS OF REV. ROBERT STUART, D.D.
LIVING IN 1962**

Descendants of Mrs. Mary Jane Stuart Price

Daniel Price Smith 1301 West Lake Cannon Drive Winter Haven, Florida	Mrs. Margaret Scruggs Carruth Walter Scruggs Carruth 4524 Edmondson Avenue Dallas 5, Texas
William Noble Smith 1639 Funston Hollywood, Florida	Mrs. Wm. Henry Jack 3824 Mirama Dallas 5, Texas
Professor Richard Randolph Griffith Box 115 Kingston, Rhode Island	Charles Henry Berryman 138 Charlotte Street Asheville, North Carolina
Mrs. Alden Thayer Wulff 570 North Lincoln Hinsdale, Illinois	Mrs. Theodore Robert Rutland 1268 Vistaleaf Drive Decatur, Georgia
Stuart Price Williams 1207 Michigan Evanston, Illinois	Stuart Price Berryman Nicholasville, Kentucky
Mrs. Eugene Freeman Farmer 2923 Field Avenue Louisville, Kentucky	John Berryman Farra 312 Kingsway Drive Lexington, Kentucky
John Stuart Falconer 339 Kenilworth Avenue Kenilworth, Illinois	James A. Farra 628 Montclair Drive Lexington, Kentucky
Dr. Stuart Price Hemphill 379 East Lexington Avenue Danville, Kentucky	Stuart Gay Berryman 201 Desha Road Lexington, Kentucky
Lewis Pearson Tabor 523 Richters Mill Road Narberth, Pennsylvania	Nicholas Gay Berryman 1905 Carolyn Drive Lexington, Kentucky
Miss Katherine Tabor Elmwood, Massachusetts	Robert Stuart Berryman, Jr. 438 Culpepper Road Lexington, Kentucky
Mrs. Wallace Wharton Nicholasville, Kentucky	Miss Joan Gay Berryman Route 1 Versailles, Kentucky

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Mrs. Lucia Langthorn Sutton Route 3 Pierce Hill Road Vestal, New York	Demart Brown, Jr. 3065 S.W. 198th Street Aloha, Oregon
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